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SIONS
TEARES
LEADING
TO IOY:

OR
THE WATERS
OF MARAH
SWEETNED.

*First preached at Clonenagla
in the Queenes County in
seuerall Sermons, and now
published for the benefite
of the Church.*

*By Ri: Olmstead, Minister of Gods
Word, and Master of Arts.*

MATT. 5.4.

*Blessed are they that mourne,
for they shall be comforted.*

DPBLIN,
Printed by the Society of
Stationers. 1630.



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Printed by the Society of
 Stationers, 1830.

THE BATTLE
TO THE
RIGHT HO-
NOVRABLE,

A D A M Lord Vicount
LOFTVS of Elie, Lord
Chancellour of Ireland, and
one of his Maiesties Iustices
for the gouernment
of this Kingdome.

Right Honourable,

Humbly beseech
You to accept this
poore model of my
labours, as did Ar-
taxerxes a cup of cold water at
the hands of lilly Synatus, euen
from me, the meanest of Leuie
his sonnes: It shall bee much
honoured if it please your
Lordship to pardon my pre-
A 2 sumption,

THE EPISTLE

sumption, and to afford your
parronage thereunto.

The subject is worthy your
Lordships consideration in it
selfe, if the euill cooking of it
by my vnskilfulnesse, detract
not from the lustre thereof;
but if I had inioyed either
that *Academick* leisure, the be-
nefit of some *Amarcan* Li-
brary, or conference with men
of excellent both parts & gra-
ces, I might haue produced a
more cōpleat *Minerva*; but be-
ing pressed with the care of a
large family depēding (though
not vpo tent-making, as *Paul*)
yet vpon my industrie, now
these seuen yeares, without a-
ny annuall revenue from the
Church, besides my weekly
labours in preaching too, and
catechizing my people, denies
me to furnish it as I would. If
I be asked, why I publish a

Trea-

By Iohannis
de Sordani A-
ngolimanus Dns.

DEDICATORY.

Treatise of this subiect: I answered with *S. Iohn*, these are the last times, wherein our Saviour sayth, *Because iniquity shall abound, the love of many shall waxe cold.* *Aristippus* and *Æschinus* being fallen out, one asked the other, *what was become of their friendship*, the answer was, *it was asleepe, but hee would awake it.* Now Right Honourable, seeing the most lye like the people of *Laiſh*, wretchlesly and securely vpon their lees, that neither our owne sinnes, the sinnes of the times, afflictions of the Churches of God abroad, nor the consideration of the signes and symptomes of Gods iudgements, dependant or powred out vpon vs (especially spirituall vengeance at home) can awaken, I thinke it my duty, to make an experiment by this

1 Iohn. 2. 18.

Mat. 24. 12.

*Καὶ οὕτως ἔσται
ὡς αὐτὸν ἰ-
δεῖτε.*

Indg. 18. 7.

THE EPISTLE

poore Worke to stir vp and
prouoke this frozen age to
humble theselues before God
in the sense both of their own
& the sins of others.

This point (my much ho-
noured Lord) though sacred,
yet a paradoxe and *enigma* to
nature, and the world, the na-
turall man not perceiving the
things that bee of God, because
they are spiritually discerned. I
may truely apply that saying
of *Themistocles* to this pur-
pose, who being exiled his na-
tue Country, & being better
intertained in the *Persian*
Court, said, *I had perished, if I*
had not perished: that whereas
this simple World are opinio-
nated, that to mourne vnder
the sense of sin, is most vncō-
fortable, & the way to depriue
theselues of all solace & joy, e-
very true Christian is assured,
and

Στολὴν δὲ
μὴ δὲ τοῦ ἀνθρώπου.

DEDICATORY.

and may say, *perissem si non perissem*, that if he had not sorrowed, he had forfeited his joy and his soule also.

Right Honourable, In your absence & affliction, this Commonwealth & Church of Ireland, doubting of the successe & issue, & experimentally sensible of the want of your Lordships indefatigable labours in the execution of justice impartially to all, many of her faithful children were not wanting in their daily supplications to God, waiting your Lordships happy return, as for the raine, gaue me assurance of Gods speciall blessing to honour your Lordship, as *Ambrose* said to *Monica* the mother of *Augustine*: the child of so many prayers and teares cannot possibly perish; the most High hath pleased to heare their prayers (blessed be his

a Job 29. 23.

Non possit
perire tantu-
rum lacry-
marum filius

THE EPISTLE

his most sacred name) in your
Honours safe returne, with
a largesse of honour. Faile not
then (my deare Lord) the expe-
ctation of the spouse of Christ,
and that trust which the most
High and his Majesty hath
comitted to you to be a faith-
full servant, as *Moses* in the
house of God, for the eyes of
men are not onely cast vpon
you (my noble Lord) and the
whole land inuent to behold your
life, but God & Angels expect
your faithful seruice, to which
end my daily prayers shalbe to
the most omnipotent, that hee
wil not faile you with his spi-
rit; being assured that your
Lordsh: intēds to imitate that
saying of *Alexander* *I profiteek*
not to possesse all things, & to do
nothing, as appeares by your
Lordships painefull industrie
(in the iudgement of all that
behold your insupportable af-

1 Heb. 3. 2.

In te unum
confitemur o-
culis etc.
Hier. ad de.

in istis die-
bus p[er] m[en]-
tem d[omi]-
ni

DEDICATORY.

fairs beyond humane strength;
I am bold to exhort your Ho:
not in the words of an Apostle;
not to be weary of well doing, for
in the end you shall receive the
crown, if you faint not: assuring
my selfe that that Proverbe so
oft inculcated by Hierome of
Cicile wil for ever be your dis-
position: *That none who speake*
freely to him, did importune
him, or was unseasonable.

quod dicitur totum
propheta etc.
id est quod
autorem dicitur
per istum.

Thus craving pardon of my
boldnes in dedicating this re-
liffe to your Lo: to which my
affectionate love and duty to
your Ho: the zeal of the glory
of God, & the care of the pro-
sperity of this church & com-
mowwealth, with the particular
comfort of hūbled & afflicted
consciences, hath transported
me: I hūbly beseech your Lo:
& this whole church, to accept
this poore mite at my handes,
most hūbly & heartily intrea-

THE EP. DEDIC.

ting the most high to water it
with the dew of his blessing,
who only can make the labor
both of minister and people
fruitful: Rebecca may cook the
venison, but *Isaak* must give
the blessing: wec, may *Paul* can
but speake to the care, it is the
Almighty that must speake to
the heart & conscience by his
Spirit, and perswade *Iapheth* to
dwell in the tents of *Shem*. Thus
wishing my much esteemed
Lord, to your selfe, your noble
Lady, & posterity, not onely
with the Philosophers prosperi-
rity, physitiā's length of daies with
health, the cōmon people ioy, Ro-
mā's safety, &c increase of honor,
but with that blessed *Spa. Paul*,
the peace of God which passeth un-
derstanding, with eternall glory
in the highest heauē's, I remain

Your Lordships in all humble service

RJ: OLMSTEAD



TO THE
RIGHT HO-
NOVRABLE STR
Charles Coste Knight, and Ba-
lonet, and of his Maiesties most
Honourable priuie Counsell
for the Kingdome of
IRELAND.

Right Honourable:



Penned this inse-
ing Treatise in
the time of your
great affliction,
intending it onely
for your priuate
use, by the diuine

documents containd therein to lead
your Honour through the waters of
Marah, into Elim the sweate waters
of spirituall ioy and consolation, not
purposing euer to make it publike; but
shewing it to the most Reuered Lord
Primate, he desired the publishing of
it to the view of the Church.

These poore meditations shall be
much

much honoured, if you vouchsafe as
gracious an aspect to them written, as
you did an honourable zealous, and re-
uerend attention to them uttered by
voyce; though as a picture expresseth
not the life, so neither can writing
demonstrate the lively Energie of
the voyce which consists in utterance
& action the two ornāmets of speech.

I know you delight not to haue your
goodnesse diuulged but rather be good
then seeme so, and that you account
vertues fairest Theater to be a good
conscience those who shall receiue any
instruction, refreshing, or consolation,
by this poore worke; owe the acknow-
ledgement (next vnto God) to your
Honour, who haue so watered, and in-
couraged my poore studies with your
beneficēce, that my barren heart hath
(blessed be God) both by preaching &
writing yeelded some fruit.

I dare not be a Sycofant and flat-
terer, yet fro my heart I wish that all
the world vnderstood your Honours
disposition both to my selfe in parti-
cular, and the Common-wealth in ge-
nerall, that all other might be instiga-
ted by your right noble example First

done

for

for my selfe, I acknowledge to haue
receiued, out of your free bountie my
meanes and maintenance for which I
humbly blesse the most high God, and
your Honour.

Lysippus the Caruer, worthily
reproued Appelles the exact painter
because hee had pictured Alexander
with a thunderbolt in his hand as a God,
the other with a Speare in his hand
as a valiant Prince, I am perswaded
they are more pleasing to your honour
that only giue you your due, the which
ascribe to you that which your Hon:
will not assume. Envy followes ver-
tue, flattery nourisheth vice. The first
Themistocles well perceined vho
being yet young, said hee had done
no excellēt thing, because he was
not emured. That memor able worke
of your Honour worthy to be recorded
in pillars of Marble, cleansing & pur-
ging (like a happy Phylitian) this
countrey, with some partes of Vllster
fro those cursed vipers, & Cockatri-
ces the rebellious kearne who sa inse-
sted the Countrey, that no man had
any securitie, that eyther his goods,
life, wife, or children in the evening
could

Ουδὲ γὰρ
τοῦ λαοῦ
ἡ γὰρ ἡδὴ
μὲν

could be in safesie untill the morning,
inso much as that night truely be ap-
plied to those partes of the Countrey
where they ranged and rained, for
foure yeares space, which Deborah
expresseth of Israel in her song: In
Judg. 5. 7. the dayes of Shamgar the sonne
of Anath, in the dayes of Iael
the highwaies were vncoccupied,
& the trauellers walked through
by-wayes, untill you rose vp an
honourable Father in this our Is-
rael.

How did those rogues & villaines
runne vp and downe the countries,
robbing & spoyling all, delighting and
satiating their greedy & insatiabie
lusts in rapine, blood, murders, thefts
& burning the Kings Maiesties most
loyable Subiects, & if the State by
your Honours indefatigable labours,
both of minde and body, be not care-
fully prevented that mischief, long
ere this time, our blouds had runne
downe the streets, our wines, children
and goods made a prey to those mer-
cilesse, and greedy villaines.

Right honourable, let your me-
mory be blessed vpon earth, and let
these

these lines keepe the remembrance
thereof to succeeding ages; yet in this
so prayse worthy and blessed worke,
so prospered by the providence, and
good hand of the Almighty, your
Hannare scape not the blasse mouth
of cankered envie, like Shimei his
rayling at David, but these are
blowne over, and they are now asha-
med of their wicked scandals.

Οὐ δὲ πρὸς
κατὰ τὴν
ἐκείνου λέγου-
σα

The other Phocion knew well, to
whom when the people gave a place
dize for his Oracion, sayd, have I
spoken any thing amisse vn-
awares, intimating that popular
applause, and flattery workes upon
some infirmities. Many haue preuen-
ted treachery that could neuer beware
of flattery, David whom the valor
eyther of Abner or Amasa, or the
wisdom of Achitophel could van-
quish, was yet seduced by Ziba his
false tale to iniure honest and plaine
hearted Mephiboseth, you how did
swailing ease & prosperity corrupt
that man according to Gods owne
heart. Nehemiah could well be-
ware of Tobiah and Sanballat ray-
ling & menacing adversaries, but hee

1. Sa. 16. 3.

2. Sam. 11.

Nah. 6. 10.

14.

was greatly in danger by Shemaiah
and Noadiah dissembling Prophets.

The very Right Honourable to be
safe from the sting of these Farantulas,
Syrens & Cycophants is to take

Psal. 101.6. Davids counsell; to have faithfull
associates, servants, & followers. The
faithfull in the land shall dwell
with mee, the vpright in heart
shall serue me. And to desire with
him let the righteous smite mee,
for that shall be a precious balm
I Thus humbly craving of the most
high long to continue you vnder his
Majestie by your faithfull counsell
a muniment to the decayed estate of
this poore Church, an ornament to the
Commonwealth, a proppe to Religion
a pillar of Iustice, a Father to Or-
phanes, a comfortable succour to dis-
tressed widows, a sweet & delight-
full husband to your noble Lady, & a
directing father to your beloved chil-
dren. And the same God preserve you
all unblameable in your spirits, soules
and bodies, untill the appearing of
Iesus Christ: So I remaine bound to

Your Hon: in all humble
obstruance R. Olmstead.



SIONS TEARES:

OR,

THE WATERS OF MARAH SWEETNED.



He Wise-man
sayth, that *A*
(a)word spoken *a Pro. 25. 11.*
upon his wheels,
is like apples of
golde with pi-

ctures of siluer ; that is, a word
spoken seasonably, in respect of
time, place, and persons ; either
to awake the drowsie, instruct
the ignorant, comfort the affli-

B eted,

sted, or strengthen and corroborate the weake and feeble, is most pleasant and acceptable. If euer there were a time and age when, or place where, GODS

b *Tim* 1. 7. *(b)* Stewards, *(c)* Ambassadors,
c *2. Cor.* 5. 10. *(d)* Angels, *(e)* messengers, and
d *Mal* 2. 7. Ministers, had need *(f)* cry and
e *Iob* 33. 23. not spare, then this is the age, and
f *Is.* 58. 1. this land the place. For if mon-

strous, abominable, and odious profanenesse on the one side; & impious, wicked, and detestable Idolatry on the other side, with a high contempt of God and his sacred ordinances, may make a people immeasurably wicked, if sinne brings the curse of the most High (as sure *(g)* it doth) then the condition of this Land is wofull and miserable, not only in respect of judgment already powred out, but also depending, especially nourishing in her bosome those locusts and vipers, who waite but opportunity to eat out the heart of their

g *Deut.* 28.
Leuit. 26.

their mother, as will appeare by their owne Writers and practises, in that one gun-powder plot, how had the deuill assembled in one Courte, all the black Guard of hell, treason, superstition, Atheisme, ignorance, murther, bloud, fire and sword, to bring all to a confused Chaos) worse then that *Tobn* and *Bobu*, (b) when the earth was without forme. And all this (forsooth) was for the Catholicke cause, plotted by the Ignatian Schollers the Iesuities, tutored by the Devils themselues, and shall wee looke for any better from them heere? Let me intreat you, Right Honourable, Reuerend, and graue Senators, now to be assembled this Parliament, to take this into your serious consideration; and that you may the better see what these monsters amongst men are, at your leisure take but a view of their owne Writers, cited

3 *Acofta de*

Proc. Ind. fal.

l. 4 c. 3.

10 Metell.

seq. prefat. in

Ofor

Arnauld. in

Iefuis.

Platina in

hiff. Pontif

k Jer. 4. 10.

ted in the (i) margent : For my Brethren the Minifters, I am unwilling to lay open their nakednes, to publish it in *Gath*, or in the ftreetes of *Askelon*, left the vncircumcised rejoyce and laugh at it, 2, *Sam.* 1. 20: yet I neuer confider of it, but I fee cause of complaint with the Prophet, (k) *O my belly, my belly, I am pained at the very heart* : I cannot say, our dayes and times are fo euill, as sometimes the Prophet spake of the age wherein he liued; *There is not one Prophet left to tell vs when these things shall end.* For (blessed be the Highest) Gods Word soundes, or might sound in the eares of many; for God hath vouchsafed some Prophets scattered heere and there, who haue receiued both *Vrim* and *Thummim*, light of doctrine, and light of holy conuersation, whose preaching (as *Aarons* bells) ring sweetly amongst the people, and

leading to Ioy. 5

and that not without some speciall fruit. Yet liue here still
 swarmes of mightie oppressing
 Nimrods, proud Pharaohs that
 say, (n) who is the Lord that I *Exod. 5.2.*
 should serue him? wicked and vn-
 godly Ahabs, (o) that haue solle *1. King. 22*
 themselves to doe wickedly in the *25.*
 sight of the Lord: Abominable
 Ieroboams, that not onely sinne
 themselves, but cause others to
 sinne, yea (p) fauour & delight *p Rom. 7.5. 1.*
 in them that commit iniquity
 And alas on the contrary, how
 small is the Flocke of the Lord
 Is vs among vs, faithfull as
 Abraham, righteous as Lot, reli-
 gious as David, true-hearted as
 Jonathan and Nathaniel, zealous
 as Iosuah, and burning in spirit
 as Paul, devout as Cornelius?
 these are almost as rare as blacke
 swannes, and as the (q) summer *q Micha 7.1.*
 fruite (r) this gate is streight & *r Mat. 7.14.*
 narrow, and few finde it. God
 hath sent amongst vs his Pro-
 phets, but those are despised, &
 they

they hate him that reproveth in
the Gate, each bigamiſt, cavallier
 and bankrupt, who the Church,
 and his native Countrey for
 his wickedneſſe hath ſpewed
 out, can reproach them, he hath
ſ. All. 7. 52. tendered his ſpirit, as (*f*) *Steven*
 ſpeakes to the *Jewes*, but that
 they reſiſt, hee hath ſent vs his
 mercies, as peace, proſperity,
 plenty, with a largeſſe of the
 Goſpel: but theſe are abuſed,
 warned vs by his judgments, as
 warres, peſtilence, and clean-
 neſſe of teeth, but theſe we have
o Apoc. 7. 12. neglected. (*t*) The Deuill ne-
 ver buſier, for his time is but
 ſhort, Antichriſt neuer more fu-
 rious, fraudulent, and ſubrill,
 eagerly ſet to enlarge his king-
 dome, (*u*) by thoſe frogs which
u Apoc. 16.
38. 16. come out of his mouth his *Eu-*
phrates drying vp by the Angels
 powring out of the ſixt viall,
 that they might excite the
 Kings of the earth to that *Ar-*
magedon, which oh our Lord ha-
 ſten,

leading to Ioy. 7

sten, and I verily beleue is at hand, Sinne neuer more common; and though the Lord pronounce a woe vpon them, yet

(w) *they draw it with cordes of w* Is. 5. 18.

vanity, and as with cart-ropes, and

(x) *drinke it in like water (as Iob* x Iob 16. 16.

sayth) men sleepe and continue in sinne, and it is safer to commit it, then to reprove it. Oh that abominable and accursed Idol the Masse, for which there is no shadow of warrant in all the sacred Scripture, nor any of the ancient *Fathers*. Let any

man shew me, if euer any Nation continued long, that forsook the truth, and fell to Idolatrie: search all Histories, Chronicles and Records in all Ages of the Church, if ruine and desolation were not the guerdon and recompence of this villanous and cursed Idolatrie, and shall wee thinke to escape? Obserue the sacred Histories of the Iudges, Kings, and Chronicles, if GOD

B 4. plagued

8 Sions teares

plagued not the Israelites his owne people by speciall covenant; I confesse the Lord hath shewed long patience towards the Heathen, who neuer had the liuely oracles, but neuer such as hee had betruſted with his statutes and testimonies, as he hath done vs: my flesh trembleth at the consideration hereof I feare some heauy and speedy vengeance from God vpon this prophane and idolatrous kingdome, if we prevent it not

7 *Amos 4.12* (y) by meeting the Lord with speedy & vnfeigned repentance: the Lord open our eyes, to see & consider it. Shall wee now be silent, and cease to speake at all, or with the false Prophets

2 *Ezech. 3.* speake false things, and (z) sow
 18 pillowes vnder mens arme-holes, that the woe of GOD should come vpon vs? No verily, that is neither good for vs, nor for you.

1. It is not good for vs to bee
 silent,

leading to Ioy.

2

silent, for then the Apostles
(a) woe bee to mee if I preach not
the Gospel, will fall heavily vpon
vs.

1. Cor. 9. 16

2. Not to speake pleasing, for
then the Prophets woe will fol-
low vs at the heeles, *Ezechiel*
13. 16.

3. Not for you, for we shall
but flatter and deceiue you, as
the Lord sayth by the Prophet,

(b) They haue healed the hurt of
the daughter of my people, saying *Jer. 6. 14.*
peace, peace, when there is no peace;

(c) for there is no peace to the wic- *Ysa. 57. 21.*
ked,

It is not the fairest and cal-
mest *Halcyon* day that purifieth
the ayre, but thunderings, light-
nings, and blustering stormie
windes: Sweet potions seldome
purge, especially tough hu-
mors, but bitter, healing play-
sters cure not fistules and olde
sores except corasives precede;
Therefore the wise Lord in-
ioynes the Prophet, (d) to crie

Isay 58. 1.

B 5

aloud,

aloud, to lift vp his voyce like a
 Jerem. 2. 17. Trumpet, &c. And elsewhere (e)
 Trusse vp thy loynes like a man &
 speake all that I commaund thee, be
 not affraid of their faces least I
 consume thee before them. Wee
 must therefore purge, corrasie,
 and apply the knife of the law,
 cut and launce, & stirre in your
 sicke soules, though you mur-
 mure against vs as Israel against
 Num 16. 41 Moses, hate vs that reprove you
 Amos 5. 10. as the people did Amos, smite vs
 King. 22. 24. on the face as Zidkiah did Mi-
 Jerem. 37. 15 chaiab, imprison vs as the Prin-
 Matt. 14. 10 ces did Ieremiah, and behead vs,
 as Herod did Iohn Baptist, for it
 is better to incurre the anger of
 a mortall man, then the ire and
 indignation of the eternall God
 whatsoeuer this silly sottish
 world thinke. I thanke God I
 hate no mans person, but loue
 all from the heart-roote in Iesus
 Christ, but I feare no mans face.
 This subiect cals mee to trans-
 forme my selfe into all shapes,
 sometimes

sometimes to bee as *James* and *John* (f) *Boanerges*, a sonne of thunder, and sometimes *Barnabas* (g) a sonne of consolation, for should not my wordes bee sweete and pleasanc to the vpright, or should I be a false Prophet to speake peace to the wicked (h) to whom there is no peace.

f *Mat. 3. 17.*

g *Act. 4. 36.*

h *Isa. 57. 21.*

This subiect that I purpose to intreat of is, to direct the humbled sinner (as the (i) Angel did *Hagar* to the spring of water, to refresh her thirstie Son *Ishmael*) to the liuing waters of spirituall and true consolation, a Riddle, a Myserie, and a Paradoxe to nature, & the world, to whom it is a true axiome, & maxime, that euerie like begets his like, as beasts, birds, fishes, and creeping things being the sensible creatures, and all plants, hearbs, and trees, being the vegetatiue creatures hauing onely the life of increase, it is also a position

i *Gen. 24. 19.*

position true in nature that
 contraries doe not beget or pre-
 serue their contraries, but de-
 stroy and consume them, as the
 fumes being hote and dry, and
 the vapors and cloudes cold and
 moyst. (k) What combate and
 opposition is there as appears
 in thunders and lightnings,
 which are neuer quieted but by
 the rapture and breaking of the
 cloudes and vapory substance,
 to make way for the fiery ex-
 halations evacuation? But be-
 hold here one of the wonders
 of the most high, for his works
 in creation, providence, and the
 regenerating of men are con-
 trarie to all the vnderstanding
 of nature, as he brought (l) light
 out of darkenesse, the rainebow
 (m) a signe of present raine for
 the most part, and yet an euer-
 lasting signe of the Couenant
 that God made after the deluge
 that hee will neuer destroy the
earth any more with water. He
 brings

Job, 36, 33

Gen. 1, 3.

Gen. 9, 12.

brings life to all his elect but out of death, euen the death of his Sonne. hee brings good out of euill, euen out of the most exquisite villanies that euer were, as out of *Iudas* his treason and all the wicked conspiracie of the high Priests, Scribes and Pharisees against his eternall Sonne, so in this particular, ioy, comfort, peace and felicitie is promised to the righteous, but arising out of a strange branch, and that which is opposite thereto in all mens opinion: euen sorrow and howsoeuer it cannot be a true position in naturall things, yet it is a sound & sure position in Diuinitie, for being both graces of the spirit of God they doe conserue, and not destroy each other.

The inducements perswading me to this subiect are:

1. If it were possible to awaken this sinnefull world to consider that God calls them to mourning

14 Sions teares

Isa. 33. 13

mourning, girding with sackcloth, fasting and prayer in the sence of their owne finnes and the finnes of the time and land where wee liue, and behold as the Prophet sayth (m) *Killing Oxen and slaying sheepe, eating and drinking, &c.* a horrible sinne to be set vpon their iouall and mad mirth as the wise man speakes, throwing axes, edge-tooles, firebrands, and deadly weapons at the faces each of other, saying, am I not in jest? When the Lord cals for lamentation and mourning. O ponder the woe of our Sauour you that forget God, *Woe be to you that now laugh, for you shall mourne*, it may be when it is too late.

Luk. 6. 25.

Isa. 55. 1. 3.

2. That I might direct the poore humbled Soule (which though they be but few, scarce one of a family, or ten of a Tribe) the true way to the consolations of GOD (n) that they may receiue

receiue the wine and milke of
comfort and their soules may
liue, time hath beene. (Oh that
I might truly say time is) when
wee that are the dispensers of
the mysteries and treasures of
God, I speake experimentally
haue not inioyed time three or
foure houres after a Sermon to
eate or refresh our selues, for an-
swering the doubts of perplex-
ed and afflicted consciences, a
happy worke: But now Oh
the obdurate and adamantine
hardnesse of heart, an afflicted
spirit is as a signe & wonder in
Israel, yet blessed be God some
there are, for whose cause, and
of a tender commiseration, and
respect, my soule desires to vn-
dergoe any taske or trauaile for
their ease refreshing and releefe;
I haue knowne some in terrors
of conscience, and vnder the
vexation of a wounded spirit,
which the wise man saith *Who*
can beare, tenne, twentie yeares,
when

Prov. 18, 14.

when I was not so able to administer consolation, which might haue beene soone directed and recovered, with the assistance and blessing of the spirit of God.

Now for the point, it is a certaine truth, that there is no true ioy to bee expected before the heart be humbled with sorrow in the sence and feeling of a mans sinne.

I. Because the current of all the promises runne thus. Our Sauour who best knew to administer a word in season pronounceth mourners onely to be happy. (o) *Blessed are they that mourne, for they shall be comforted,* and David by the spirit of God teacheth this, (p) *They that sow in teares, shall reape in ioy.* Againe q) *Weeping may abide in the Evening, but ioy cometh in the Morning:* And in the 11. vers. *Thou hast turned my mourning into ioy: thou hast loosed my sacke*

o Matt. 5. 4.

p Ps 126. 5.

q Ps. 30. 5. 11

saſke and guided mee with gladneſſe, thus he proclaymeth this experiment to the comfort of all ſucceeding ages, and profeſſeth that hee will for that fauour prayſe God for euer.

2. A broken heart are the ſweete odours and ſacrifices acceptable to him, and the Prophet vters it as if it were all, better then all. (r) *The ſacrifices of God are a broken and contrite heart, and that he will neuer deſpiſe it, what could be ſpoken more amply then this?* r Pſa. 51. 17

3. The Lord himſelfe profeſſeth that hee will take vp the contrite heart to keepe his royall Court of reſidence there, and to reuiue that ſpirit. (ſ) *To him will I looke, euen to him that is poore and of a contrite ſpirit, and trembleth at my word, that is, receiueth my word and doctrine with feare and trembling.* ſ Iſa. 66. 2.

Queſt. But doth the promiſes of happineſſe and beatitude belong

long to all sorrowes indefinitely.

Ans^w. That were too large, and layes open a doore of hapines to many which sorrow, and that excessiue, & yet shall vndoubtedly perish; there must be therefore issued out (as the Lawyers say) a Writ of *melius inquirendum*, which I will doe by a distribution of sorrowes and mourners into their seuerall rankes: and answere till I come at the true sorrow, as the Lord answered (†) *Samuel* when he sent him to annoint *Dauid* King of *Israel*, the sonnes of *Ishai* being brought *Eliab*, *Abinadab*, & *Sbaumah*, the Lord said to each seuerally, the Lord hath not chosen him, nor any of *Ishais* seven sonnes, vntill *Dauid* came, and then the Lord answered, annoint him King ouer my people. for this is he. We are therefore to obserue three kinde of sorrowes:

1. Naturall sorrowes.
2. Vnnaturall, diabolicall, or diuelish

diuelish sorrowes.

3. Supernaturall.

The sorrowes of the afflicted & scandalized I call naturall, because they proceed from nature and naturall causes.

The sorrowes of the afflicted for crosses, losses, and outward troubles & afflictions, are common and ordinary, such as Iob speakes of, (u) *Oh that my griefes were well weighed, and my miseries layde together in the ballance, for it would bee now heavier then the sand of the sea: and such was that sorrow (w) in (x) Ramah, where a voyce was heard, Rachel weeping for her children, & would not be comforted, because they were not: but this must not be it, being too vniversall, I were better preach vniversall grace, then this doctrine, which will fetch within the compasse thereof vniversally all the sonnes of Adam; for there is no man, but at one time or other, laments the*

u Iob 6.2

w Mat. 2.18

x Ier. 31.51

the losse of wife, children, lands,
possession, goods, good name,
woundes, sicknesses, diseases, and
such like; and yet millions of
these perish, and that eternally;
there is no man except he bee a
Stoike, ouer-whelmed with stu-
pidity & blockishnes, but hath
natural passions & affections, &
the world skip and leape at this
as the fish at the baite but poore
soules they deceiue themselves,
latet anguis in herba; and therein
a hooke within this baite, when
they heare of the promises
made to mourners, the deuill &
their deceitful hearts make the
beleue, & they fondly speake,
they hope they haue their hell
heere, and their heauen heereaf-
ter, whenas they are but the be-
ginnings and first-fruits of the
wrath of the eternall God; and
fore-runners of that full haruest
of vengeance, which the Iust
will inflict vpon them for euer
in hell; for the Lord is not so
prodigal

prodigal of his best mercies, as to diffuse & scatter them thus vniverſally vpon all: but as e-
 verſly deale they with them-
 ſelves, and with the bounty of
 God; for if he turne the wheele
 of proſperity, and giue them a-
 bundance of peace, plenty, and
 outward bleſſings; they turne
 their ſongs, and ſay, if God lo-
 ued them not, hee would neuer
 beſtow and cumulate thoſe va-
 riety of fauours vpon them, as
 the children of *Ephraim*, when
 God menaced them with wrath
 for their ſins, answered, (y) *Not- y Hoſea 12, 8*
 withſtanding I am rich and increa-
 ſed in all my labours: And the
 Church of *Laodicea* ſayd, (z) *ſhe z Apoc. 3 16*
 was rich, &c. Thus, which way
 ſoeuer the Lord turne himſelfe
 towards them, they put poy-
 ſon into the cup which God fil-
 out to them, and drinke it to the
 ruine of their ſoules, neuer in-
 quiring for aſſurance, whether
 God giues theſe conditions to
 them -

them in his Loue, or Wrath; nor considering that which the Wiseman speakes, (a) *All things* (that is) in these outward things, God promiscuously bestowes) *all things alike to the good and bad, to him that sacrificeth, & to him that sacrificeth not, to him that sweareth, and feareth an oath; as is the good, so is the sinner* : So that by any of these outward things, no man knowes Loue, or hatred. There are many rich men wicked, God gaue Saul to Israel in his wrath; & the prosperity of the wicked, is their ruine: There are also many poore men abominably wicked, carrying about them many blacke characters, and plague tokens of reprobation : It is also as certaine, that G O D chooseth, (though not many) rich, noble, learned, and wise, to be vessels of grace, mercy, and glory, as Abraham, Iob, Salomon, & others; and many poore, as S. Iames sayth,

Hearken

a Ecclef. 9.

a Eccel 9.

1. 2. 3

Hos. 13. 21.

Prov. 12. 32.

leading to Ioy. 17

(b) *Hearken my beloved, hath not b 1am. 2. 5.*
God chosen the poore of this world,
that they may be rich in him, and
heires of the promises.

Quest. But may not Gods
children grieve and mourne for
outward afflictions, losses and
troubles in this world?

Ans. They may, but with
these two cautions or rules.

1. That their heavinesse bee
rather for sinne in themselves,
which might cause that crosse,
then for the affliction it selfe.

2. That their heavinesse and
sorrow be moderate, as *Paul* ad-
viseth, (c) *Let them that weepe, c 1 Cor. 7. 30.*
be as if they wept not: and for the
losse of friends, not to weepe as *1 Thess. 4.*
men without hope for them that 13.
sleepe, &c.

Quest. But when is sorrow
for afflictions moderate?

1. When it exceeds not the
measure of sorrow for sin, that
is, libertie enough, if not too
much, for a large measure and
degree

24 Sions teares

degree of sorrow for sinne is required and necessary.

2. When it with-drawes not the heart from God, & the holy vse of all his ordināces, through passionate and incredulous perturbations, for that is not according to the Apostles Canon: *weepe as if ye wept not: fye vpon that sorrow for outward losses that driues from God, and the duties either of generall or particular callings. as of husband, wife, father, childe, or our outward profession and calling in this world.*

Is. 54.7.8.

3. It must be but for a season, because the troubles and afflictions of Gods children are but for a moment, (e) *God hides his face but for a little while;* and the reason is, because afflictions are vsed of God, as platters, medicines, or as a furnace, Now in as much as the Godly will speedily judge themselves, and make their peace, therefore the Lord will

will soone draw off the affliction: Sweetly speakes our Saviour to this purpose. (f) Verily I say unto you, that yee shall weepe & lament, and the world shall reioyce, and yee shall sorrow, but your sorrow shall be turned into ioy. The plaster shall lye no longer, then till the sore bee whole: the goldsmith will let his mettall lye no longer in the fire, then till the drosse be melted off, or fit for his worke. For whether the Lord remoues the crosse, or puls out the sting thereof, or sweetens it with speciall mercies and fauours, ouer-valuing the affliction. How should this cheeke the vnquietnesse of our hearts, as Dauid sayth. (g) Why art thou cast downe my soule, and vnquiet within me &c. and to bee ashamed of the failings of our hearts. (h) My flesh faileth, and my heart also, but GOD is the strength of my heart, and my portion for euer. And to turne the

C current

Job 36.7.13

John 16. 20.

Phil. 4.6.

Luke 18.7.8.

Ps. 42.11.

h. Psal. 73.26

current of sorrow against our selues, that wee should make so much of our crosses, and so little of Gods mercies.

Quest. What motiues can you giue me to mourne lesse for outward afflictions?

Sol. First they as you see, are but for a season, and therefore learne to (i) *bold fast the confidence of our hope, and liue by faith.*
38. Heb. 10. 23.
4. Psal. 73. 26. 2. If the Lord be angry, (k) *to*
28. hide our selues for a little season, till
Heb. 2. 4. *the indignation be past, by vnfaigned and godly sorrow, confession of sinne, prayer for pardon of sin, renewing our covenants dayly, to liue better in time to come: and such like as these.*

3. Seriously to consider, if greater losses haue not befallne vs, then these terrene and outward things, as houses, lands, revenues, goods, and credite.

Quest. But may there greater losses befall a man, then losse of wife, children, &c?

Ans.

Answ. The world thinkes no; but it is sure, many haue, and the dearest childe of God may; and to turne the edge of our griefe and sorrow, a taste whereof I will giue you in these few particular instances: A man is neuer worse spoyled, then when his soule suffers spirituall losses. Iob his losses by the *Sabeans* and *Shabeans* was great, but theirs are infinitely greater.

1. That lose the good seede sown in their hearts, as the most do, *(1) whensoever a man heareth the word of the kingdome, and understandeth it not, the euill one commeth, and catcheth away that which was sown in his heart: and so hee betrayeth the seede of Gods Word into the hands of the deuill.* Oh how many lose the benefite of many a Sermon, and bewaile it not.

Mat. 13. 19

2. That lose the Kingdome of God, in losing the meanes of the Kingdome, the ministry of

a Mat. 21. 43

the Word, by which an entrace is made iuto the Kingdome of Grace, and by which they are built vp and stablished in that Kingdome, (*m*) *The Kingdome of God shall be taken from you, and giuen to a Nation that shall bring forth the fruit thereof.* How many weepe and wring their handes for the losse of these earthly things, this Mammon, but can liue without meanes to saue their soules, and neuer shedde a teare for the want thereof. Oh those blessed times of *Hierome*, when his mouth was stopped, the people cryed out, It had beene better the Sun had beene plucked out of the firmament.

p apoc. 2. 4.

3. That lose their first loue which sometimes they had, so threatned by our Saviour, (*n*) *I haue somewhat against thee, because thou hast lost thy first loue.*

4. That lose what they haue wrought, euen all that they haue done throughout their life,

life, because they haue not been done of faith, and therefore Iohn giues this caution, (o) *Looke to your selues, that wee lose not the things we haue done, but that wee may receiue a full reward.* &c. that is, some take paines about the way to a better life, but labour not aright, & therefore lose all, and themselues.

o 2 Iohn 8.

5. That lose the presence of God, not the presence of his essence, wherein *Moses* was singular, but the presence of his grace, and signes of his fauour & mercy - which the Lord himselfe threatens to take from *Ephraim*, (p) *I will goe and returne to my place, till they acknowledge their sinnes, and seeke me in their affliction, they will seeke me diligently.*

p Mos. 3. 15.

6. That lose the taste of the life to come, (q) as the *Aurhour* to the *Hebrewes* sayth, and all those seeming graces which sometimes they had.

p Hab. 6. 3.

7. That lose the joyes of their

1 Hf. 51. 13.

saluation, (r) which *David* did, as in his dolefull prayer hee expresseth, *Restore me to the ioy of thy saluation, &c.* & questionles it is so to many a childe of God for a time, to their great sorrow and heauinesse.

[Ps. 51. 12.

8. That lose the stability and stedfastnesse of their faith, (f) as *David*, for howsoever it is a truth, that faith cannot bee totally, and finally lost, yet the stedfastnes thereof hath beene, and may be in the best of Gods seruants.

• Mat. 13. 12

9. That haue lost those things they had sometimes in spiritual things, (t) Let this be no wonder; for as touching degree, it may be, and is true in sundry of Gods seruants, though it is not true of the graces themselues.

• Apoc. 3. 11

10. Most of all that lose their crowne, which is either in the hypocrite leauing his persecurance, or in Gods Childe, growing colde and carelesse.

But

But alas this is not the true sorrow: for of this worldly sorrow the Apostle sayth, it *(w)* 2 Cor. 7. 10 brings death, both temporal and eternall, so far is it from bringing life or grace.

2. The second state of natural sorrowes, far enough from this blessed sorrow, which will bring consolation, is the sorrow of the scandalized, or melancholic, which the Apostle *Paul* speaketh of in the whole fourteenth Chapter, and beginning of the fifteenth of his Epistle to the Romanes, calling him by the name of the weake Christiau: but indeede, because many are deceiued in this sorrow, and lose their soules; and many also thinke the godly sorrow to be but sicknes, passion, conceit, or melancholy, and because it changeth the body often, they thinke it ariseth from the body: but there is no disease like to this for symptomes and torments:

ments: and therefore here I will consider two things:

1. The difference betwixt godly sorrow, & fits of melancholy.

2. How it comes to passe, that this sicknesse being in the soule, yet often it infeebleth the body.

Touching the first, there are foure differences.

1. They all are naturall, whether it proceede from the corruption of the blood vniuersally, or the blood in the braine onely, ingendred through inflammation, and euill affect about the stomacke and sides, which are all distinguished by Physitians, by their causes and symptomes, which in some are almost incredible and strange: but this is supernaturall, a plant of Gods owne planting, & that it is so, needes no other reason to proue it; then that God commands it; for naturall things
neede

neede no commandement, is a ruled axiome in diuinity.

2. They from the constitution of the body; but this is from the constitution of the soule.

3. In melancholy the humors first, and then the imagination; but in this sorrow, the conscience first, and the humors after, are affected to the weakning & wasting of the body.

4. They, euen all kindes may be cured by naturall remedies & medicines, bringing nature to his right temper; all naturall medicines vnder Heauen cannot cure this sicknes; yet I confesse, that sometimes these are mixed together, sicknesse of the body, and the minde, and then is it hard to cure the one without the other: but the cure must be indeatoured by spirituall & bodily helps continually.

2 That the body is oft in-feeble by the sicknesse of the minde, is; because of the neere

conjunction, sympathy, and v.
 nion of them, both being vnited
 in one person; for the soule pos-
 sessed with feare, sorrow, lan-
 guishing, and heauinesse, it is not
 possible that the body can take
 any delight in naturall and bo-
 dily comfort, the sleepe will be
 short, & not so brieft as trouble-
 some, and tempestuous; meates
 and drinckes shall bee tastelesse,
 or loathsome, or mingled with
 3 *Psalm*. 102. 4 teares, as *David* sayth, (x) *I for-
 gate to eate my bread* : the vse of
 wife, children, house, lands, &c.
 shal be vncōfortable to him; for
 the naturall, vitall, and animall
 spirits being all distempered by
 the soule, which (as *Salomon*
 5 *Prov.* 18. sayth,) (y) *the spirits of a man*
 14 *will sustaine his infirmities*, that is,
 all naturall infirmities, sicknes-
 ses, losses, & molestations; but
 when these faile, in the want of
 the consolations of God, what
 shall vp-hold him?

2. It comes to passe by the
 righteous

righteous judgment of GOD, who as they haue sinned vndi-
 uided, so are they not divided
 in the smart thereof, but are
 corrected and afflicted toge-
 ther, the body hath beene a ser-
 vant to the lusts of the soule, &
 receiueth the guerdon & wages
 of sinne with it. *David* abused
 the vigour of his body, in the
 sinnes of adultery and murther,
 and the Lord chastneth him in
 both- Thus of natural sorrowes.

2. Vnnatural, or diabolical, &
 diuelish sorrowes.

1. Of the desperate.

2. Of the disappointed.

1. The sorrow of the despe-
 rate, as *Iob* sayth, (2) *they desire* || *Iob* 3. 20.
to see the graue, they seeke death,
and cannot finde it; that is, they
 feele such a racke, torment, and
 vexation in their conscience, &
 being without hope of the con-
 solations of God, are not able to
 endure this insupportable bur-
 then of a wounded spirit; and
 there-

therefore are driven to one of those woful shifts, either which come to driue it away, by calling in other distractions, (helplesse alas, & comfortlesse) as marrying wiues, building citties, inventing musicke, & such like bables fit for fooles and childre; but neuer turne their thoughts to GOD, to seeke for fauour, much like the vile world now, that drinke away the thought of their latter end: but alas, what good is in this? nothing but to still the out-cry and clamour of conscience for a time, that they may haue a greater freedome to sinne, and not bee disquieted, or else desperately to seeke death, as (a) *Ahitophel*, and (b) *Iudas*, by laying violent handes vpon themselues, a medicine as euil, or worse then the disease; or else sinke vnder the burthen, as those Eriers and Papists, who lay like fooles vnder stockes, crying out bitterly,

2 Sam. 17.

25.

6 Mal. 27.5

in the sence of their tormented *Francis Spire*

consciencs, wishing that their
plagues and torments in Hell
might be but as many yeares, as
there are droppes of water in
the Sea, or as many yeares as a
little bird would be in carrying
away a huge mountaine in her
mouth for then there would be
an end, but now it will bee
eternall. What shall I speake of
Latomus who died roaring, as if
hee had beene possessed body
and soule with the Deuill, or of
Hoffmister Eccius, and other
whom stories make mention of.

2. The sorrow of the disap-
pointed, as of *Haman* when his
wicked deuise hee had against
Mordecai and the *Jewes* was pre-
uented (c) *hasted home mourning,* *1 Mch. 4. 12*
and his head couered : When
Ahab could not obtaine *Naba-*
ab vineyard, (d) *went home to* *1 Kings. 21*
his house beaue, lay vpon his bed,
would not eat : So *Amron*, *Dauids*
sonne, when hee had muffed his
lust

F2. Sam. 13.

2.4.

lust with his sister *Thamar* (e) he
fell sicke for her, the world is
filled with these cursed deuillish
sorrows when they cannot at-
chieue their wicked plots, stra-
tagems, and hellish deuises, but
this is a diabolicall and wicked
sorrow, and neyther of these
yet is that true sorrow, which
brings true peace and ioy, and
therefore we must seeke for an-
other.

Thirdly supernatu- } Legall.
rall or religious sor- }
rowes, which are of } Euan-
two sortes } gelical.

This legall sorrow goes before
faith, being a griefe wrought
by the preaching of the Law,
inlightning and wounding the
soule in the sence and feeling of
sinne, racking, tormenting, and
disquieting the conscience, and
making it speake and crie out
with inutterable clamors, and
following him with hew and
crie; so as wheresoeuer hee be-
comes

comes hee carries his accuser,
Iudge, tormentor, and execu-
tioner about with him, and this
hath and must be the condition
of euery one whom God pur-
poseth to saue, at one time or
other, and in some degree or
other, for the Lord heales none
but the wounded, with the wine
and oyle of the sweete promi-
ses of the Gospell; and indeede
they feelee no want thereof, (f)

The whole neede not the Physitian
saith our Sauour, but those
that are sicke, these he came to
call to repentance, *not the righte-*
eous, that is such as are righte-
ous in their owne account, and
howsoeuer this bee no sauing
grace, but as the Schools speake,
a generall grace, or a grace of
preparation, not of compo-
sition, such as hee promiscuously
bestowes vpon the world aswell
as his people, though hee giues
them more. Yet let all men
know for certaintie that till le-
gall

f Matt. 9. 12.
13.

gall sorrow, hath though serious
 fence of sin made a man trem-
 ble, and sorrow euen in respect
 of the vengeance and wrath of
 God, and brought him to des-
 payre in regarde of himselfe, he
 is not moued to consider seri-
 ously, which is the first wheele
 of all like the spring in a watch,
 which moues all the rest, much
 lesse to desire mercie, which is
 the opening of the doore of the
 heart to let in the Lord Iesus in-
 to the soule. Therefore hath the
 Lord set vp a Ministerie in his
 Church, that partly by the laws
 preached, driues men to their
 wits-end, as those three thou-
 sand Conuerteres that at *Peters*

Act. 2. 37. Sermon cryed out (b) *What shall*
we doe? and partly by his works,
 as the Iayler when the earth-
 quake and opening of the pri-
 son-dores made him tremble, &

Act. 16. 39 crie out: (c) *What shall I doe?*
 And *Manasseh*, God bindes
 him in chaines and sends him to
Babell,

Babell, (c) and then hee humbled himselfe greatly before the God of his Fathers, and God was intreated of him & broughe him backe into his owne land: Many are the gashes & wounds Sathan and sinne hath made in our soules, wee must and shall feele the smart of them before we be thoroughly healed. To this purpose hath God set vp and placed his monitor conscience in mans soule to crie aloud, and tell him what hee hath done amisse, to apprehend him, and set vp a Gibbet in his soule to which it adiudgeth him, and all to bring him to himselfe to sue for pardon.

2 Chron. 32
12, 13, 1

Yet is not this the sorrow which hath the promise of ioy and comfort annexed to it, though this bee not altogether separated from it, yet is this legall sorrow in reprobates and diuels, (d) when Felix heard Paul dispute of temperance, and the

Acts. 24, 25

iudgement

2 Lam. 2.19

iudgment to come he trembleth, &c.
And S. James saith: (e) That the
Diuels beleue and tremble, which
is more then many a wicked
man doth. Heare this yee Pro-
fane, obdurate, and hard hearted
monsters, and bee ashamed at
your condition, that in this re-
spect are worse then the Devils,
and infernall damned spirits, &
fiends, & if you will not learne
and be taught by your eternall
soueraigne Lord & King, learne
thus much of the Diuels lest
they rise vp in iudgment against
you and condemneyou, as our
Sauour said of *Sodome*, and *Gom-
morah*, that they should rise vp
in iudgement against the Iewes.

[Mat. 10.15]

3 I. Sa. 16.11

2. Now are wee come to
the true sorrow, which will ap-
peare (g) as *Dauid* the last, least
and youngest of all the sonnes
of *Isai*, faire, ruddy, and of a
comely countenance, so is this
blessed sweete amiable grace, pe-
culiar, and speciall to Gods peo-
ple,

ple, and a specificall worke of the holy Ghost, neuer yet did God vouchsafe this gift or grace vpon hypocrite or reprobate, but vpon his owne speciall beloued ones, and neuer did true belecuer want it, though some haue wanted the sence of it, stilled in Scripture (h) godly sorrow, or a sorrow for God, offended, & beloued put in the forefront of the blessed Covenant which God makes with his people. (i)

b 2. Cor. 7. 16

i Eze. 36. 31

A new heart also will I giue you, and a new spirit will I put in your bowels, and I will take away your stonie heart, and giue you a heart of flesh.

But that we may apprehend, and receiue this grace more perspicuously what it is, let vs a little consider the rise and immediate branch, out of which it springs, and sprouts which is loue, in this manner, when faith hath apprehended the loue of God for the pardon and remission

tion of sinnes, our full iustification and adoption, through the bloud of Christ, Gods loue being shed abroad in our heartes by the holy Ghost, the heart is immediatly rauished and inflamed with the loue of God againe, and then the consideration which is as a blessed light held out to the mind, lets the soule see as in a chrystall glasse all the sinnes that it hath committed against the mercy, goodness, graciousnesse and bountie of that gracious louing Father, how they haue dishonoured his blessed Maiesty, grieved his good spirit, and deserued his wrath, now it lookes vpon Christ whom his sinnes hath pierced through, and considers with it selfe, it was not *Iudas, Pilate the High Priest, Scribes and Pharises*, that crucified the blessed Sonne of God, but my sinnes haue nailed him to the Crosse, and pierced his pericardion, and caused his heart

leading to Ioy. 45

heart bloud to issue forth; thus doth *Peter* beate home this point to the conscience, in that excellent and fruitfull Sermon, wherein three thousand were converted. of whom (sayth hee) (k) *Yee are now the betrayers and murderers.* Could they or the whole world haue crucified Christ? no verily, when hee did but aske them, (l) *whom seeke ye?* *John 13. 4;* they fell backward to the ground; his wordes were able to vanquish infinite millions; and as himselfe speakes to *Peter*, (m) *m Mat. 26. 5* thinkest thou not that I can now pray to my Father, and hee would giue me more then twelue Legions of Angels: one whereof (n) *slew n 1 King. 19. 5.* a hundred fourescore and five thousand in one night: and (o) *all the o Gen. 12. 29* first-borne of Egypt in a night. It was then thy sinnes, & my sins, and the sinnes of all the elect that crucified Christ, which the Prophet *Zachary* aptly expresseth, (p) *They shall looke vpon him p zach. 12. 10* whom

46 Sions teares

*Amaritudi-
ne afflicti
sicut amari-
tudine afflic-
ti quispiam.*

whom they haue pierced through,
and they shall mourne for him as
one mourneth for the losse of his on-
ly sonne; And for the measure of
their sorrow, the Hebrew ex-
presseth it liuely: & *Arrius Mon-
tanius* translates it significantly,
amarificare enim, &c. This, this I
say is the sweet braunch whence
this blessed grace doth issue and
spring fourth; and hee which
mourneth with this sorrow, shall
haue the issue and fruite thereof
in joy heere, and consolation
vnspeakable and glorious here-
after,

Quest. May not a godly man
deare and precious in Gods ac-
count mourne, and sorrow for
sinnes, with deepe lamentations,
and yet not bee the right and
true godly sorrow?

Sol. Yes questionlesse, it is the
case of many a good man, and
that will appeare by these rea-
sons.

I. Because the sorrow euen
of

leading to Ioy. 47

of some speciall beloued ones,
continues long vpon them, I
haue knowne some seauen, ten,
yea twentie yeares in afflictions
of minde, tormented and vexed
with the sence of their sinnes,
and yet haue found little or no
comfort, which they should
haue done, had their soules been
directed, by any that had the
tongue of the learned to admini-
ster seasonable direction, for
so is the ordinarie current of the
promises: (n) *Sorrow ouer night,*
but ioy in the morning: Againe (o)
They went out weeping, and car-
ried pretious seed, but they shall re-
turne with ioy, and bring their
sheaues after them. Thus in the
examples of (p) *Hezechias, who*
turned his face to the wall and wept
and presently receiued consolati-
on. And *Iosiah* who when hee
heard the Booke of the (q) Law
found by *Hilkiah*, and reade by
Shaphan, rent his clothes and wept
sore, & sent to *Huldah* the pro-
phetesse

n Ps. 30. 5.

o Ps. 126. 5.

p 2 King. 20.

2. 4.

q 2 King. 22.

8. 12. 13.

phetesse to inquire of the Lord for him and his people: received a gracious answer, and was comforted,

2. When euen a godly man cryes and roares onely in the sence of the paine and smart of sinne; yet it neither brings glory to God, nor consolation to his owne soule, it is not godly sorrow, yea though the object be God offended, as

1. When men are impatient, or distrust GOD of his word, providence, and promises, the Highest is so farre from being honoured thereby, as that he is highly dishonoured, and himselfe no way eased, but his grieffe augmented and increased,

2. That sorrow which brings glory to God, and good to the party, workes in the soule a sweet motion and inclination of the heart to loue God, and so to pant, desire and breathe after the sence of Gods fauour and loue

loue, as the Spouse in the Can-
 ticles, (r) Christ let fall some *r Cant. 5. 4.*
 droppes of his precious grace into
 her heart, which inflamed her
 so, as it inforced her to seeke him
 indefatigably, vntill shee had
 found and imbraced him. and
 had beene imbraced by him: but
 if the (s) Spirit in sorrow being *s Ps. 51. 12.*
 grieved, with-draweth himselfe,
 and the heart is dead, and feeles
 no motion to sue vnto God. O
 beware of such a sorrow, trust it
 not, it is like to bee vnfound, as
 (t) Adams, which caused him *t Gen. 3. 8.*
 to run from God, and hide him-
 selfe in the thicket, which
 brought nought but shame, but
 the sorrow of the (u) Prodigal, *u Luke 15. 18.*
 inclined his heart to returne vn-
 to his father: and (w) that of *w Iohn 12. 3.*
 Mary Magda'ene, drew her
 heart and body neerer to Christ.

3. That sorrow vnder paine,
 though God offended bee the
 object thereof, which is not ac-
 companied with confession and

relinquishing of sinne, though of a godly man, is not right, because it hath not the promise of remission, which onely is made to a true confessiō, which issueth onely out of godly sorrow: (q)

1 John 1. 9.

If we confesse our sinnes, he is faithfull and true to forgive vs our sins, and to cleanse vs from all unrighteousnes. Oh sweete ground and foundation of consolation for faith to lay holde vpon: but on

1 Pro. 28. 13.

the contrary, (r) *bee that hides his sinne, shall neuer prosper,* that is in grace and consolation, & not onely to confesse, but to relinquish the sinne; else men doe like a Cut-purse, that cries mercy, mercy, at the judgement seat, but keepes the purse still; so do men often, especially hide the sweet morsell of their beloved finnes vnder their tongues, the sinne of their nature, and the sinne of their calling, not considering what the Lord

(Isa. 1. 16, 17)

sayth, (s) *Wash you, make you cleane,*

leading to Ioy. 51

cleane, put away the euill of your
workes, cease to doe euill, learne to
doe well, &c.

True confession hath these
particulars.

1. The most wicked and re-
probate man that euer was,
may, and oft will confesse his
sinne by lumpe, and in generall,
to say, we are all sinners, &c. but
this brings no glory to God, or
comfort to the party confes-
sing: but there is a confession
which indeed brings much glo-
ry to God, which Ioshua advi-
seth Achan to set his heart vpon:

(t) My sonne, giue glory to the Lord God of Israel, and confesse this
day. This, this (I say) is that
which will bring true peace to
the conscience: thus did David
when hee had confessed all his
sinnes in particular which hee
knew, intreates the Lord to
purge him from his secret sinnes:
as if he should haue said, O Lord
now I haue confessed all my
D 2 knowne

1 Ios. 7. 19.

Ps. 13. 11.

Ps. 32. 5.

knowne finnes, there are yet infinite secret finnes which I know not, and if I knew them all, I would confesse them in speciall and particular to thy Maiestie, for otherwise there were no hope of the pardon & remission of them, & this brings ease to the heart, and comfort to the soule, so did *Dauid* also, and found comfort: (w) *I confessed my sinne to the Lord, and thou forgavest the iniquity of my bandes. I verily belecue there was neuer any knowne sinne pardoned to any man, before it was acknowledged & confessed before God in specie, and in particular.*

Mat. 6.

2. Confession which brings most glory to God, is a priuate confession, not before, or to man but in secret, as our Saviour aduiseeth in prayer, whereof confession is a part, (x) *When thou prayest, enter into thy chamber, and shut the doore, and pray to thy Father in secret, &c.* an hypocrite

poctrite may confesse his finnes,
and that largely in prayer, and
yet perish; but when the sinner
is pinched at the heart with the
sence and feeling of his sinne a-
gainst God (beloued) whom he
hath grieued thereby, seekes
some secret chamber, closet,
house, wood, where he is sure to
be furthest from the eyes and
eares of men, and there powre
out his soule before the Lord in
a corner, not onely in *Pauls*,
Christ Church, and *S. Patrickes*,
as the manner of the *Pharises*,
anciently were, and of our igno-
rant people now is, to content
them which saw; but in secret,
this is pleasing and acceptable
to God.

in angust;
non in Testi-
plis.

Neither doe I in this infringe
or deterre from publicke con-
fession in these particular cases:

1. When men haue giuen
publicke scandal and offence,
publicke confession is necessary.

so did *(X)* *As haue gine glory to God.* p *10th.* 7. 19.

D 3

2. When

2. When after our confession of sinnes, God hath beene pleased to assure our soules of his mercy in the free remission and pardon of them, wee confesse them to comfort others, as *Paul* relates his *persecution* and *blasphemie*, to comfort others, if any should euer so deeply be plunged into the like wickednesse.

3. Wee should in some cases not bee ashamed to publish our sinnes to all the world, to testifie our true repentance, & through effectuall turning vnto God. *as David* of c.

3 Ios. 7. 17.
 18. 4. It must be free, and not ex-
 hausted & wrung from vs, as was
 that of (y) *Acbaa*, first he was
 pull'd out by the Tribe, then by
 the Family, and after by the
 people, till which time he helde
 out without confession, when
 sinne hath found out the sinner,
 and he can hide it no longer, it's
 no *gramercie* (as wee speake,) I
 am not peremptory, but that
 God

leading to Ioy. 55

God may, and sometime hath mercy vpon theeues, varlets, and wicked men, brought before judgment seates, and to execution for their villanies, when they confesse their sinnes; but scarce one of a thousand of these confessions are sound, and would looke for a great many of sound signes before I should speake comfort to such a man; but when it comes free in times of health, peace, prosperity &c. it brings glory to God, & comfort to the Confessor.

5. It must be to God, not to a Priest, which hath no foundation in sacred writ; thus did David, (2.) *against thee, against thee* 2 Hf. 31.4.
onely haue I sinned, &c. Haue I offended a Priest, or what Law of his haue I transgressed, that I should confesse to him? or hath hee power to remit my sinnes? the very Iewes and Pharisees could say, it was blasphemie for a meere man to say, (4.) *thy sinnes* a Luke 7.48

are forgiven thee: Yet wee deny not priuate confession of man to man privately in these two cases onely.

2. Sam. XI.

II.

In private iniuries betwixt man and man, when by our offences we haue injured them as oft we doe, though the sinne be principally against God, (b) as *Dauid* wronged *Vriah*, & in this case it was necessary that *Dauid* should haue confessed his iniury done to him, in deflowring and defiling his wife, and not haue seconded his first wickednesse, by writing murtherous lines to *Joab*, to deprave him of his life, and that for two reasons:

1. To testifie our repentance to be vnfaigned and sound towards God, to our selues, and the partie whom wee haue offended.

2. To testifie that wee are thoroughly and soundly reconciled each to other, and this is intended by our Sauour Christ,

(b) If

leading to Ioy. 57

(b) If thy brother trespass against thee seven times a day, and come and say, it repents mee, thou shalt forgive him. Thus God sends (c) *Abimelech* to *Abraham*, whom hee had vnwittingly wronged, to reconcile himselfe to him, & so obtaine his prayers, (d) So are *Iobs* friendes sent to *Iob* to confesse their censoriousnesse of him, and to importune him to intreate a pacification of God for them.

2. In perplexities of conscience, when a man hath vsed all private meanes, as humiliation, confession of sinnes, priuate prayer, fasting, searching againe and againe ouer the *Lords Records*, and can finde no ease, that the conscience may finde ease & peace, the Spirit of God advieth vs to vse the helpe of some other speciall man of wisdome, gifts and secrecy, not a Minister onely, but any other, & to confesse to him both his affliction

James 5.16.

Mal. 2.7.

p Gen. 20.7.

Job 33.23

of spirit, and the cause thereof
 (e) Confesse your sinnes one to an-
 other, and pray one for another, &c.
 Now I confesse, the Minister
 ought to bee the best prepared,
 (f) his hopes should preserve know-
 ledge, and the people should learne
 the Law at his mouth: he ought
 also to haue the tongue of the
 learned, and to bee studied
 in cases of conscience to ad-
 minister and giue consolation
 to a wounded and weary soule,
 and hath speciall promise to be
 heard in his counsell and pray-
 ers, as being a Minister of recon-
 ciliation betweene God and his
 people, and it is not causelesse
 that the Lord vseth this reason
 to Abimelech, (p) goe to Abraham
 for he is a Prophet: & that which
 is spoken in (q) Job, If a messen-
 ger or an interpreter one of a thou-
 sand declare vnto man his righte-
 ousnes, &c. yet these places doe
 not proue that the troubled
 conscience is obliged to one per-

son, nor to a Priest, hauing for the most part as little skil or experience of the estates of afflicted consciences, as *Balaams Assse*, but to be performed also to private Christians. Therefore this is farre enough from this Auricular Confession to the Priest, which was invented by the Deuill and the Pope, and his wicked seculars and regulars, to fill their purses; for, no money, no absolution, like their Purgatory, Indulgences, Trentals, Dirigies, Masses, and the rest of their deuised trumpery, to gull the people, and delude their soules: Againe, to know and diue into the secrets of all States, Courts, Houses, and secret thoughts of men and women, and the dispositions of all particular persons, and so to know fit patients for their lusts, whereof I could produce many horrible instances, and both name and proue them in this Iland if it were seasonable:

sonable: as also fit agents to perpetrate any villanies in stabbing of Kings, as *Raviliak*; Massacres, as the Duke of *Guise*, and the Cardinal of *Lorraine* at *Vashri*, & to blow vp *Parliament-houses* as *Faux*: Lastly, it is so farre from easing the conscience, as it is a racke and tormentor thereto, & therefore miserable and lamentable is the condition of these poore people vnder these cruel taske-masters: Lord open their blinde eyes, that they may see and discern the subtilties and stratagems of these abominable deluders of their poore soules.

I. Quest. But if there bee so many kindes of sorrowes, which deceiue mens soules, and that Gods people in their sorrowes euen for sinnes, misse the right sorrow, and so continue without ease or comfort: what shall become of mee, that cannot mourne, but feele an obdurate and hard heart, which I cannot

get molified?

Ans. I cannot deny but that this godly sorrow may be without rackings & terrors in some, the easiest and lowest degree hath these three things euer true in them to their consolation.

1. They vexe and grieue, because they can grieue no more, they are sensible of, and discern the hardnesse of their hearts, which is a degree of softnesse, for corruption is not discerned by corruption but by grace, and therefore they crye out with the Church, (b) *Why hast thou hardened our hearts and caused vs to erre from thy commandements, returne, &c.*

hlsa 63.17.

2. They hate their speciall & beloued finnes with a deadly hatred.

3. They indeauour a through reformation of their liues both internally, & externally which are good euidences of some softnesse of spirit, though mixed.

ed with some hardnesse and corruption.

2. *Quest.* But is it possible to discern this sorrow?

Sol. Yes, and I am so farre from the opinion of Poperie concerning assurance, that I am assured, that it is hard to haue any sauing grace, but it will be perceiued and discerned, yea it will euidently manifest it selfe to all that haue skill to discern it, and that for these reasons,

1. Grace cannot be without
Mat. 7. 16. externall fruites, (i) and by their fruites sayth our Sauour yee shall know them, men doe not gather Grapes of thornes, nor figges of thistles, and though these graces be hidden and secret in themselves, yet doe in the true conuert shew themselves by certaine demonstratiue effects, as by confession in times of persecutions, as Master Glouer, who though he had no sence of the assurance of Gods loue vntill hee
came

came in the flames, yet indured the former scornes, and that torture, and then cryed out (to his seruant according to his request, that if he felt the consolations of the Spirit at that last time, hee would giue some token) *John* hee is come, &c, *Profession* notwithstanding the scornes and disgrace of the world, by *victory ouer the world*, *loue to the word* more then their appointed foode, and lastly by, *their loue to Gods people*.

2. Grace cannot bee truely receiued but it workes a wonderfull change and alteration, the spirit of God hauing bound the strong man the Deuill that had formerly possessed the heart there buffels, throwes downe the Chayre of estate, alters the disposition and practise, affections, and all the conuersation both internall and externall, and all this stire in reformation is lyable to obseruation.

The

3. The Deuill lyes still and quiet whiles men content themselves with common effects of historicall and temporary faith, because they feed presumption, and leaues them vnder the power of damnation safe enough, but so some as *iustifying faith*, *godly sorrow* and other graces, (for they are neuer seperated) are got in the least measure into the heart, and begin to worke in purifying the heart and life from beloued sinnes, (though they worke neuer so weakely) hee bestirres himselfe by his agents by carnall and wicked counsell, what will you (say they) become precise and line mopishly, come lets bee iouall and merry, and drinke away these dumpish thoughts, carnall company, a troupe of the roaring laddes, fit instruments for the worke of the Deuill, and then in comes the Cardes, Tables, &c. or temptations, reproaches,

ches, scornes, slanders, difficulties, and a thousand hellish deuises, to make this painefull, and if possible an vntimely and abortive birth, daily experience teacheth this to bee true. The flesh boyles and stiques within, and the Deuill injects his fierie darts into the soule, the world is presently vpon the necke of them, and pursues them, and wonder as birdes at an Owle, at this suddaine change and retyring (k) if men run not with them to the same excesse of ryot: (l) He that refrianeth himselfe from euill makes himselfe a prey.

John. 16. 19
1. Pet. 4. 4.
Isa. 59. 15.

4. Lastly, the Graces of God are like lampes or Sea-sconces, or Lanthornes in a darke night set vpon a mountaine or Hill to direct the lingring Pilot to beware of sands and Rockes, and to conduct him to some Harbor or depth where he may securely anker from the violence of the storme and tempest, or like
Diamondes

Diamondes and other shining & orient Pearles which giue luster in the darkeſt night, and can theſe be hid?

3. *Queſt.* Seeing it is certaine that theſe graces may be diſcerned, and will ſhew themſelues, by what ſymptomes or tokens may this grace of godly ſorrow be diſcerned?

Anſw. It may be diſcerned by theſe ſymptomes or remarkable characters.

1. It is wrought by him, who as *S. Iames* ſaith, is the (m) Author of euery good and perfect gift, which is *from aboue euen from the father of light, &c.* Euen a ſupernaturall worke of Gods owne planting, whereas all other ſorrowes ariſe from nature, but this grace may as all other graces bee called Gods worke, becauſe it is hee which doth all the worke, his ſpirit making his ordinances effect-
all

all, and therefore is that spirit called (n) *the spirit of mourning and supplication*, and promised to all the faithfull, yea put in the forefront of that blessed new Couenant which the eternall makes with his people. (o) *A new heart will I giue them, and a new spi: it will I put in their bowels, and I will take away their stonie heart, and giue them an heart of flesh.* And this spirit apparantly manifests it selfe in godly sorrow by reasolating and comforting the heart, strengthening, quieting, and refreshing the soule with sweete showers and influences from the head Christ with vnspeakeable secret ioy, peace, and contentation, as also affecting so the heart, as it bendeth the desires thereof to the obedience of God in all things, in trueth though not in perfection.

Yet this wee are not to suppose the Spirit doth without meanes,

n *Zach. 12. 10*

o *Exce. 36. 26*

meanes miraculously and extraordinarily, but by such ordinary meanes, as God in wisdom hath appointed to the same purpose, as.

1. The ministry of the word is the principall, as appeares in these 3000. Conuerts, *p. Act. 2.41* David, Iosiah, and others; When they heard it saith the Text, (p) They were pricked in their hearts, &c. When Nathan sent by God himselfe to preach to David, and had deliuered his message, cried out, (q) I haue sinned against the Lord: (r) When Iosiah heara Shaphan read the Booke of the Law, *q. 2. Sam. 1. 18* he rent his clothes and wept, &c. *13.* And saith Ieremie, (s) Is not my word like a hammer that breakes the hard stone. *11. 2. King. 22* *11.* *Isa. 23. 29.*

2. The sacrament of the Supper is another meanes, for by it (saith the Apostle (t) We remember Christ his death,) and both these are intended I doubt not by Paul, when hee saith to the Galatians,

(u) Galatians, that Christ was before them crucified and slaine: in the ministerie or the word to the eare, and in the Sacrament of the Lords Supper crucified and slaine by the eye to the vnderstanding, in the breaking of the bread and powring out of the wine visibly before the people, and thus is this godly sorrow wrought ordinarily in the heart, both by the word & Sacrament, that blessed sweet grace of consideration wrought by the spirit of God; making both the other effectuell for this purpose, that a man now bethinkes himselfe my sinne is the cause of all this torment, which Christ the blessed Sonne of God indured, and therefore affectes the heart with godly sorrow for it. Yet doth it not immediately breake forth, but the Word & Sacraments sometimes inject certaine *scintillate* or sparkles which lye hid sometimes

in Galat. 3. 1.

70. Sions teares

times in the heart a good space,
euen in the childe of God, and
therefore the Lord vseth an-
other meanes

3. Afflictions which are his
rod, which though they are not
able to conuert a soule, no more
then the Sacrament, yet are af-
flictions preparatory meanes
to set the word on worke, as in
(w) *Manasseh*, he questionlesse
had oft heard the word in the
time of his good Father the Pa-
ragon of all the Kings of *Israel*
and *Iudah*, but it little helped
him, therefore God bound him in
chaines and sent him to *Babell*, and
when he was in prison and fet-
ters, hee bumbled himselfe greatly
before the God of his fathers, &c.

2. King. 20

2.
y Act. 16. 29

This also is manifest in (x) *He-
zekiah*, and especially in the (y)
Iayler when hee saw the Earth-
quake, and opening of the pri-
son doores, he cryed out, *What
shall I doe*, &c. So that I say not
that afflictions can conuert a
soule

soule to G O D, for then mee
thinkes *Pharaob* must of neces-
sarie haue beene a conuert who
had tenne fearefull plagues, and
yet drowned, and likely dam-
ned, but I say sometimes they
make way for conuersion, by
preparing the soule to attend,
and hearken to the word, and
also when men haue heard the
word, and the immortall seede
is sown there, as a graine of
corne sown in a field lyes som-
times long vntill a ground raine
moysten it and then springs, &c
as in Physicke a pill or potion
lyes in the stomacke an houre
or two, and neuer stirres the
party, yet let him drinke warme
broth or posset-ale which haue
no facultie of themselues to
purge, yet setteth the Physicke
on worke, so doth afflictions,
the word preached, and the seed
sown tenne, twentie, or thirty
yeares before; and it may be af-
fected the heart therewith at
the

the present, but it blowes ouer
 againe, with thorny cares or
 pleasures then comes the rodd
 of God; and sets all that word
 on worke, and brings forth not
 an *Embrio*, or abortive birth but
 this blessed grace of godly sor-
 row, which when it once seaz-
 eth vpon the heart catech vp all
 worldly and carnall sorrowes,
 as (2) *Moses* his rod did cate vp
 all the inchaunters rodde and
 Serpents, yea the least scruple
 of this godly sorrow would
 weigh downe a pound of car-
 nall or legall sorrow, and end in
 sweete true ioy and content-
 ment, Consider this yee that
 spend dayes, weekes, Moneths,
 and yeaes in worldly sorrowes
 without ease or comfort, learne
 this lesson, and practise it, and
 my soule for thine, thine end
 will bee peace and invaluable
 consolation.

2: Signe of this godly sor-
 row not onely that it is fruite-
 full

full, but brauncheth forth into variety of good & happy fruit: and therefore not onely true beleevers in Scriptures, are compared to (t) trees, planted by the riuers, which bring forth fruite in due season, and in euery season, as the tree of life bearing twelue sorts of fruit euery moneth, but especially true mourners, whose sorrow ends in joy, (u) To appoint vnto all that mourne in Zion, and to giue them beauty for ashes, the oyle of ioy for mourning, the garment of gladnes for the spirit of heauines, that they might be called true of righteousness &c. And these partes, and these graces are not such as are obnoxious sterility and barrennesse, or to beare euill fruite; but such as by nature are fertile and beare good fruite, as (w) vines, olives, figges, and such like. Therefore in such trees, barrennesse or vnfruitfulness alone is cause enough, to make them fewel for the vengeance

E ance

Psalm 1.4.

Isaiah 61.2.

Psalm 36.8

14.

Psalm 51.8

Lamentation 3.12.

74 Sions teares

ance and wrath of the Almighty; and so, not onely the (x) wilde vine that bare wilde grapes, and bad fruites, contrary to the expectation of the Husbandman, (y) but the barren vine and fruitlesse figge, and (z) euery tree that beareth not good fruites, is hewen downe, and cast into the fire. Now let vs see what fruites this grace bringeth forth, that by the branches and fruites wee may know it to be right, and a plant of sauing grace, planted by the finger of God, (a) for by the fruites it shall be knowne.

a Is. 5. 4.
y Zach. 15.
 2. 3. 4.
Luke 1
 6. 7.
z Mat. 3. 10.
 & 7. 19.
a Mat. 7. 16.

These are of two sorts.

1. Speciall, or respecting our owne particular.

2. Generall, or respecting others.

Those that are speciall & respect our selues, are of five severall sortes;

1. For corruption of nature.
 2. For speciall sinnes after calling.

3. For

3. For hardnesse of heart.
 4. For the absence of Christ.
 5. For want of the meanes.
- Generall, or respecting others.

1. For the dishonour of God in publique abominations,
2. For the miseries of the Church:

3. For Gods anger & threatening.

1. Point. For the corruptiō of nature, thus Paul cryeth out, (a) O ^{a Rom. 7. 24} wretched man that I am, who shall deliver me from this body of death? And David, (b) I was conceived ^{b Ps. 51. 5.} in sinne, and warmed in iniquity: & this like a loathsome leprosy & gangrene, hath spread it selfe over the whole man, howsoever not in the substance, yet in all the faculties of soule and body; and made vs as a tainted seede, poysoning and contaminating euery thought, word, and action, and is the bell-damme of all the evils that proceede from vs.

Mark. 7. 20
21. 22. 23.

1. Apoc. 7. 14.

as our Sauour sayth, (c) from the
heart proceedes adulteries, mur-
ders, thefts, euill thoughts &c and
these defile a man; yea it so de-
files vs, that, vntill we be washed
effectually in the blood of
Christ, al our thoughts, speeches
& actions naturall & ciuill, are sin
& our best actions are (as the
saints speake) but beautiful sins
& after our regeneration and ef-
fectuall calling, it puts a stain
vpon our best seruices. euen our
prayers, hearings, readings, &c
that we had need to returne and
aske forgiuenesse & pardon for
the defects of them, and their
robes must be tinted and washed
(c) white in the blood of the Lamb
that they may appeare amiable
in the eyes of God, without
which there is pollution enough
vpon them, to cause the Lord to
abhorre and detest them; & thus
wee doe, and must carry about
with vs so long as the soule in
habits these earthly tabernacles

Oh where are these mourners
that lament and bewaile this
spawning and mischieuous sin;
if a man should poyson the
fountaines and springs of wa-
ters, all men would cry out a-
gainst such a monster; but this is
infinitely more vile, & yet who
complaines of it, is sorrowfull
vnder the sence & feeling there-
of, or cryes for the crucifying
power of the Lord Iesus to sub-
due it? Yet this depraued con-
dition is the estate of euery mo-
thers childe, as well hee that sit-
teth vpon the Throne, as hee or
shee that grindeth at the mill,
(d) What is man that he should bee
cleane, or hee that is borne of a wo-
man that he should be iust: beholde
he found no stedfastnes in the An-
gels, and the beauen is vnicleane in
his sight, how much more abominable
is man, &c. This Paul proues out
of the Psalme, (e) There is none
that doth good, All are gone astray,
&c. Oh that men would
E 3 through-

Job 15.15.

Rom. 3.10.

11

P. 14.1.3.

throughly consider this, how would it cause all the ioyall Laddes of this world to turne their tunes, from songs, drinkings, merry-meetings, and healthings, into howlings, lamentations, and forrowes; and it would change our sorrowes that bee Ministers, into rejoycings, and thankes-giuings, to see them with humbled hearts, & cheeks bedewed with brinish teares, inquiring after whole-some Physicke for the quieting of their crasie & wounded consciences, and saluation of their soules: Oh that God would open the eyes of this blinde foolish world, that they might know & feele this wofull misery; and, Oh that it would please his Highnesse to giue his poore Messengers occasion of labour and rejoycing this way.

2. Point. For speciall sins after effectuall calling, for which there is in the childe of God, a large measure

measure of sorrow and griefe for diuerse causes.

1. Because God hath vouchsifed more mercies then to the world, or to themselues before their calling, to common & ordinary blessings hee hath added supernaturall, spirituall, and celestiall fauours, and therefore lookes for better fruits: (f) for *Mat. 23 29* to whom much is giuen, of them much is required.

2. Because hee hath giuen his Spirit, and all the graces thereof, so that as the Apostle sayth, (f) they are not deslitute of any *1 Cor. 1. 7.* grace, and therefore of more abilitie to resist tentations then formerly; the sinners of *Sion* are the most offense to his blessed Majestie; the sinnes of the world, euen their grossest abominations, as drunkennesse, whooredomes, oathes, blasphemies, are not so vile as the sinnes of his owne people, they haue more knowledge of his righteous wil,

of the stratagems of Sathan, deceitfulnesse of their owne heart, and the danger of sin. Oh that therefore we would be admonished to beware of thē for time to come, and to bewaile such as are already past. vs in the superabundant patience of God.

§ Ephes. 4. 30

3. (g) They grieve the spirit of God, by which they are sealed up to the day of redemption, that blessed Guest hauing taken vp their hearts to bee his habitation (b) by faith, when they open the doores to let in rogues, and villaines, his enemies to robbe and spoyle his habitation, to defile, and like swine to lay-staule it: is there not great cause of griefe to that sacred and blessed Spirit who could indure this indignitie? If any man should offer it to a Kings Pallace, would it bee tollerable? and shal the Eternall God suffer it without speciall correction and chastisement thereof; especially considering the

the good motions daily of this sweet Guest, and his combating and resisting against them, is it any wonder if hee visite them with terrors of conscience, want of the sence of his presence, and joy of his saluation, & such like buffetings?

4. These awaken the conscience, who hath admonished them against those finnes being sanctified by the holy Spirit, & now set on fire with clamours and out cryes against the offenders, that wheresoeuer they ride or come, they carry this tormentor about them, a wofull condition, and it will neuer bee quiet to rest or bee silent, except it bring them vpon the knees of soule and body, to seeke reconciliation, or else bee husht & stilled with buffetings and ill vsage to benumme it, a medicine worse then the disease.

5. These cause the Enemies of God to blaspheme the way of

W^{al} 69. 12.

righteousnes, every base Varlet
will exclaime against such a
man; yea, the floud-gates of
blasphemy wil bee opened a-
gainst, not only him, but against
all that professe the same truth,
and against the profession, the
roaring Laddes, and society of
drunkards, and the risse-rafte
will make songs of him, as they
did of *Dauid*, as himself speaks,
(i) *the drunkards and abieſt ſlaues*
made their ſongs of me: and all the
country will be on a hurry, that
the people of GOD hang
the head with griefe and sorrow
to behold & heare these things,
and in all these respects is there
not great cause (thinke you)
that a good heart should bee
touched with deepe remorse &
godly sorrow as in the examples
of the Lords Worthies, who as
their failings are left vpon eter-
nall tallic, so also their humilia-
tion, godly sorrow, and repen-
ſance is recorded, as beacons to
giue

give warning to all to beware
 of the like wrackes vpon such
 rockes and sands, so also to bee
 instructions and examples to
 chaulke out the way of retur-
 ning to God, and seeking our re-
 conciliation & the renewment
 of our peace: see it in *Dauid*, *He-
 zeckiah*, *Peter*, and the rest of his
 Highnesse memorable seruants.
 Oh that wee that are Ministers
 could see the Protestants of our
 times, lamenting not only their
 seldome, but frequent euils co-
 mitted by them, by which they
 scandalize our Religion & Pro-
 fession amongst the sottish Pa-
 pists, that they might be low in
 their own eyes, and almost swal-
 lowed with griefe, then should
 wee gladly administer whole-
 some cordials to refresh their
 fainting spirits, as *Paul* would
 haue the repentant incestuous
Corinth to be comforted, lest hee
 should be swallowed vp of ouer
 much heavinesse, but professors
 can

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can sinne in drunkenesse, fornications, & such like, & yet passe it easily ouer: a woful and black character of an hypocrite.

3. Point.

3. Wherein this godly sorrow expresseth it selfe in those things which concerne our own particular, is griefe for hardnes of heart, which the Prophet liuely sheweth to bee the estate of the Church of God. (k) O Lord, why hast thou caused vs to erre from thy voyce, and hardened our hearts from thy searie? returne for thy seruants sake, and for the tribes of thine inheritance. Now that we may the better conceiue what this hardnesse of heart is, let me by a distribution distinguish it from that hardnesse which is in reprobates, or such at least as are in the state of reprobation, wherein wee are to consider, that there is a threefold hardnesse of heart.

1. Totall and finall, as in the wicked and reprobate.

2. Totall

2. Totall & tēporary, as in the Elect not yet effectually called.

3. Partiall & temporary as in all the elect now conuerted and called, and this kinde of hardnesse of heart may stand with sauing grace, that is, when it feelles, complaines and mournes vnder the sence of the hardnesse of it, there must of necessitie be some softnesse; for corruption is not discerned by corruption, but by grace. Now that this must of necessitie bee the estate of the childe of God to bewaile his obdurate heart, is euident.

1 Because it is put in the forefront of that Couenant which the eternall God hath made and ratified to all the Elect, and that whereby he beginnes and continues his mercie towardes the. (1) *I will put a new spirit within their bowels; I will take away their stonie heart and give them an heart of flesh.* (Exe. 36. 26)

2. It is a sound and vndoubted marke and symptome of the childe of God, for the Gospell shewes sin more vgly then the law can, for it shewes Christ in the Ministry of the Word and Sacraments bleeding vpon the Crosse, and the Speare thrust in, and letting out his heartbloud, and considers it was my sinne that did all this, whom yet God the Father vouchsafes in his beloued Christ to call a sonne.

3. If it looke to God, it sees him infinitely prouoked, yet infinite in power and Iustice, which makes him prostrate his soule before God both lower & oftner, then (1) *Iacob* did his body before *Esau* to procure fauour.

4. Againe it sees (m) that a melting and bleeding heart is a sacrifice of sweet smelling odor to God, & no sacrifice pleasing without it: It sees the infinite wisdom of God in all his cour-

leading to Ioy. 87

les, who neuer heales, but such
as his spirit woundes and makes
licke with the sence of sinne.

Psalm. 118.

3.6.

(s) Neuer comforts such as ne-
uer mourned, (o) hee dwels in
a contrite soule to refresh it, to
grace it, (p) and it is the vsur to
honour here, and glory hereaf-
ter.

Isa. 57. 19.

1. Pet. 5. 5.

5. It lookes vpon it selfe as
the Peacocke vpon his blacke
legges, to pull downe his gay
plumes, the sight and sence of
his owne vnworthinesse, expe-
rience of the temptations &
methodes of Sathan, a flauish
subiection vnder cursed lust,
his infinite debt which hee can
neuer examine, much lesse fa-
tishe, and therefore sees matter
of daily humiliation: It sees and
esteemes euery creature better
then it selfe, yea the vilest Toad,
Cockatrice or viper to be better
then it selfe, and then weighing
the infinite mercy of God in
pardoning all, and of Christ in
sa-

satisfying the iustice of his Father, thinkes it selfe happy with the (q) Prodigall if it may bee but as a seruant in his house, & in the (r) Syrophoenician, as a dog to gather crums vnder Christs Table, is thankfull for euerie mercie, because it esteemes it selfe vnworthy of any, and bewayles daily the vnthankfulness and stony heartednesse that cannot grieue for all the dishonour it hath done to this louing Father; and the indignities put vpon Christ, and so labours to stirre it selfe vp to lamentations and sorrowes.

4 Point. 4. This godly sorrow expresseth it selfe in mourning for the absence of Christ, for howsoeuer it is true that Moses was singular in seeing the face of God, and the pretence of his essence is inuisible, yet there is a presence of his Grace, which God commands wee should

Ps. 17. 8. 9. Seeke (s) Seeke yee my face, to which

which *Dauids* heart answered:
Thy face O Lord will I seeke and
 a promise that wee shall finde
 if we seek it *with our whole heart*.
 Now there are foure sortes of
 Gods people that want eyther
 the ioy, or at least the sence and
 feeling of this presence of Gods
 spirit.

1. Some that are in the bud
 and cradle of their conuersion,
 who haue this presence of the
 spirit and ioy of their saluation,
 but yet neuer obserue it, eyther
 through ignorance of the do-
 ctine of the consolations of
 God, that if they were asked, as
 the Disciples (t) if they had re-
 ceiued the holy Ghost, answered,
 they had not heard whether there
 were a holy Ghost, so they would
 answere if they were demaun-
 ded haue you receiued the pre-
 sence and comfort of the Spirit?
 Wee haue neuer knowne what
 it meaneth, or else through ne-
 gligence, not obseruing how the
 Spirit

1 Act. 19. 21

Spirit doth exhibite and shew his presence in the due vse of the holy ordinances of God, as in the Ministry of the Word, Sacraments, prayer, meditation, &c. or else they vse some of the ordinances of God as the publicke, and neglect the private, and oft times they vse and performe some but neglect others, & therefore the vse of all the rest are blasted, & yeelds them little or no feelings of that blessed consolation and presence of God.

2. Some haue this ioyfull presence of God, obserue it, and are affected with it for a time, but forget and lose it againe, especially in times of affliction, (u) *Ye haue forgotten the consolation which speaketh to you as to sons,*

u Hebr. 12. 5.

3. Some true beleeuers are in their soules; as many a poore man or woman in their bodies, who are alwayes diseased and crasie, & so haue little ioy in all their riches, state, life, &c. So is it with

with many a soule alwayes diseased with spirituall maladies, and that sometimes till death, as with pride, passion, or strange effectes of melancholly, and these how euer they pant and breath after the sence of Gods presence, yet it is possible for them to liue and die without any euident sence & feeling of Gods presence and ioy.

4. Some so fall after effectual calling into some grosse sin for a time, that they may so lose the ioy of their saluation and presence of God, as they may neuer recouer it to their very end, though they mourne for the want of it, as *Dauid* did, who sometimes recouered the comfort againe, as in *Psal. 30. 7. 11.* But after his grosse sins of *Adulterie* and *Murther*, it is doubtfull whether euer hee attained the former sweete sence of Gods presence, or at least in the same degree: Yet to all these
there

there is cause of comfort when there is a sence of the absence and want thereof, its a true signe of life when there is complaining of weaknesse of the spirits in wearinesse or sicknesse, or agitation of them by violent exercise of the internall or vitall partes. Now if this godly sorrow be in the heart, it will expresse it selfe by mourning for the want of consolation and Christs absence: as David in many Psalmes, (w) *Hast thou shut vp thy tender mercies in displeasure, And hast thou forgotten to be mercifull, wilt thou absent thy selfe for euer? (x) Make me to heare thy and gladnesse, that the bones which thou hast broken may reioyce. And Verse 11. Cast me not away from thy presence and take not thy holy spirit from me: Restore me to the ioy of thy saluation, and stablish me with thy free spirit, &c. O David where is all the state, riches, strength, fortitude, the comfort* of

w Psalm 77
7.8.9.

x Psalm 51.8.

of thy wife, children, friendes,
&c. that thou art thus off the
hinges: Where is the glory of
a Crowne, Diademe or King-
dome, that none of all these
will comfort thy heart, but to
bee thus complayning, mour-
ning, and full of heauinesse and
sorrow: In this case nothing will
console the soule but the in-
ioying of his presence wherein
is life, and his absence worse
then death it selfe.

Yet in some this sence of
Gods presence after assurance is
habituall and constant, expres-
sed with admirable ioy & glad-
nesse of heart, and truely not
with much interruption, but
then they are such as obserue
these five rules.

1. They voluntarily seeke
godly sorrow for their sinnes,
for this (y) presence and ioy is
promised too, and most felt by
such as mourne for sinne; but
for all the rest of the world, I
say

7 Ps. 116. 2, 6
Isa. 61. 3.
Matb. 5. 5

h Prov. 14. 10,

say Maisters hands off, as Salomon sayth: (x) *The heart knoweth the bitterness of his soule, and the stranger shall not meddle with his ioy.*

a Psal. 16. 11

2. Lose not Gods presence, but keepe him in thine eye still, and walke before him in sinceritie, for (a) *at his right hand is fulnesse of ioy, and pleasures for evermore.*

b 1. Cor. 15.

claim.

Col. 1. 9. 10.

3. Be fruitefull in well doing, euen in all kindes of duties, for sterilitie and barrenesse in godlynesse is comfortlesse, and grieues the Spirit of God, but fertility and abundance of fruitefulnesse (b) *glads the Spirit and makes our ioy abound.*

11.

b Prov. 12. 13

Prov. 12. 10.

4. Nourish the loue of no sinne, for then it is as impossible to keepe the sence of Gods presence, and ioy of the spirit, as to keepe fire and water in a pot mixed together, as the wise man sayth: (b) *In the transgression of an euill man is his snare; but the*

the righteous doth sing and reioyce:
And deceite is in the heart of them
that imagine euill: but to the coun-
sellors of peace shall be ioy.

5. Vpon the first feelings of
Christs absence complaine be-
times, if possible let not the
Sun goe downe vpon it, doe as
in the Canticles: (c) *I opened to* *c Cant. 5.6*
my welbeloued, and my welbeloued
was gone and fast: I called but he
answered me not. Delay no time,
spare no labour nor cost to seek
him, goe to the watchmen, en-
quire and search with all dili-
gence, (d) lye not in thy bed
of securitie, seeke him in the *d Cant. 3.1,2*
vse of all his Ordinances, Mi-
nistery, Sacraments, Prayer,
examine the cause why hee ab-
sents himselfe, humble thy
soule with godly sorrow, con-
fesse thine vnworthinesse, re-
new thy couenants, vowes, and
promises neuer to be so sleepey,
fruitelesse, carelesse, & vnthank-
full for his sweete presence for
time

time to come : Search the Records of Gods promises againe and againe, giue him no rest day nor night, be importunate, for that pleaseth him : Adde fasting as a wing to thy prayers, obserue the least motions of the Spirit, and the beginnings of comfort, and bee thankfull for it, and bee constant neuer to giue ouer thy search till thou finde him whom thy soule loveth, and he will at the last be intreated, as he was of the *Spouse* shee found him (e) *tooke hold of him and would not let him goe, &c.*

Eccl. 3.4

5. Point. 5. Godly sorrow sets the heart on worke to mourne, for the want of the meanes, especially the ministry of the word and Sacraments. O blessed *David* thou hadst a great degree and measure of this grace, intimating it selfe in thy panning and longings after the bread of life, euen the heauenly *Manna* and

leading to Ioy.

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and ministry of the word: (f) *Ps. 42.2.4*

My soule thirsteth for God, the
living God, when shall I come and
appeare before the presence of God.
When I remembred these things, I
powred out my very heart, because
I had gone with the multitude, and
led them into the house of God with
singing, &c.

The people of God, euen
when they sate by the pleasant
Riuers of Babel which was an
outward comfort to them,
yet there (g) they sate downe and *gPs. 137.2.4*
wept when they remembered Sion,
they hanged their Harpes vpon
the Willows, &c. and said (when
the Babilonians in scorne called
for a song, a song, an Hebrew
song,) How shall wee sing, a song
of the Lord in a strange land? Ad-
mirable were the affections of
the Church to the Ministers in
the dayes of the Fathers vnder
these Heathenish persecuting
Emperours, who when their
Ministers, guides and leaders
were taken from them, came
out as if distracted, and crying

F

to

to them to take all they had: so they would leaue them their guides, and of *Hierome* they saide it had beene better the Sunne had beene pull'd out of the firmament, then that his mouth should haue beene stopped: and Lord vouchsafe this mercy to vs thy poore Ministers, that our eyes might but see such happy dayes, that the people might haue *Dauids* spirit, who when he was exiled his native Countrey, and though not ignorant of that blessed promise which GOD makes to his Church, when they

Exech. 1. were in captivity, that (b) he
15. would bee a little Sanctuary to them
 in the countries where they shal
 come; yet his blessed heart brake
 forth into that patheticall ac-
Psalm 84. 1. clamation, (i) O Lord of hostes,
23. how amiable are thy Tabernacles.
 That his soule fainted for the courts
 of the Lord. as also that the spar-
 row & swallow were happy, that
 might build their nests, and lay
 their young by his Altars, &c.
 This lively affection is in euery
 one

one of Christs blessed members:
 That it were in the same de-
 gree; but it is in some measure,
 and that for these causes:

1. They are spirituall fathers
 (k) to beget men to God by the
 effectuall and powerfull preach-
 ing of the Gospel, as instruments
 making vs of children of the De-
 ill, (l) new borne babes, & the sons
 of God in Christ. And as spirituall
 mothers traquile in birth of vs, (m)
 till Christ be formed in vs, vnder-
 going great paines to bring vs
 forth to God; and whereas other
 mothers beare children into mi-
 sery, these into a blessed condi-
 tion: After they haue begotten
 them thus, they doe not as the
 (n) Estridge, which leaues her eggs
 in the sand, to bee scattered by the
 foe; (o) but as gentle spirituall
 nurses cherish these children; (p)
 and therefore as new borne babes
 they desire, and in want thereof
 will cry for the sincere milke of the
 word, that they may grow thereby, as
 euery creature doth in nature.
 They know that this is the food

41 Cor. 1.16

11 Pet. 2.2

m Gal. 4.19.

n Job 39.13.

o 1 Tim. 3.7

p 1 Pet. 2.2

of the foule, and therefore rather
 then they will want this blessed
Manna, they wil as *Iacob*, send in-
 to (q) *Egypt* for food; and know-
 ing that when the *Eternall God*
 intends a plague with a witnes
 against a people, he sends the a fa-
 mine, not of bread, or a thirst of water
 but of his word, that they shall tra-
 uaille from ciitty to ciitty to finde the
 word of the *Lord*, and shall not finde
 it, they will not willingly bring
 this curse vpon themselves, as
 most of our Nobility and Gen-
 try doe; but if the *Lord* send this
 misery vpon them, they moune
 vnder it as a most bitter crosse.

(f) They are the spirituall light
 of the world, which without them
 lyes in palpable, thick, blacke Cy-
 merian darknesse, and therefore

having received (f) *Vrins* and
Thunmin, (t) as stars in the dark-
 est night, shine to others in the
 light of doctrine, and good ex-
 ample; and as candles & torches,
 spend and consume themselves in
 giuing light to this darke *Egyp-
 tian* world, (u) & therefore shall

as starres shine most resplendent-
ly in glory for euer and euer: Be-
sides, God hath appointed them
in Christ his steed, to seeke and
saue what is lost; not health im-
paired, as *Physicians*; nor wealth
controverted, as *Lawyers*; but the
lost soule, by applying the means
appointed by Christ: (w) *To de-*
liuer the man that he go not into the
pit; not by working the meanes,
which is the office of the Spirit,
but applying them, & pronoun-
cing the sinners discharge, which
is the duty of the Minister. These
things considered, is it possible
that a true beleuer should liue
without the ministrie of the
Word, and not bee plunged into
deepe heavinesse and sorrow in
the want thereof? it is impossible.

Job 33.24

Quest. But may not selfe-re-
spects carry men along with de-
sire after the hearing of the word
preached, and to complaine in
the want of it?

Ans. Yes verily they may,
& I reduce these to three heads.

1. They desire knowledge, and

indeauour to get it; not to edifie
 themſolues (that were diuine &
 heavenly wiſedome, as *Salomon*
a Pro 9. 12. ſayth, (x) *If thou be wiſe, be wiſe*
for thy ſelfe) nor to edifie others
 (this were gracious loue indeed,
 and a ſigne of ſauing grace, as our
g Luke 22. 32 Saviour ſaid, (y) *when thou art*
conuerſed, ſtrengthen thy brethren)
 but theſe are like the butteflye,
 which flyes frō flowre to flowre
 to adorne, beſpangle & beautifie
 her wings; ſo theſe goe from
 Sermon to Sermon, to know
 ſomething to be able to diſcourſe
 & finde table talke, (which is
 meere *Vaniſy.*) If the honour &
 glory of the Higheſt were their
 ayme in the ſaluation of their
 ſoules, and labouring to know
 the will of the *Almighty* that
 they might doe it, our Saviour
 pronounceth them bleſſed.

2. Is worldly profite, ſo long
 as there is hope that they ſhall
 gaine either credite or profite,
 they will heare the Word joy-
 fully: (*b*) *Simon Magus* will fol-
 low the *Apoſtles* at the heeles,
 profelle

professe he beleeueth, admire and desire to haue power to exhibite the *visible gifts of the holy Ghost,* and offer large *summes of money,* & all for cursed lucre. The Iewes after Christ had fed them with bread, could neuer be rid of the, following him from place to place; but wherefore was it thinke you? was it for his doctrine, miracles, or himselfe? no verily, but *because of the loaves.* Profites, pleasures, and preferments, will make a man heare diligently, professe openly, and Ministers to preach painfully; (c) but if Christ bring no loaves, he shall want auditors; if the Minister be rich, invite them to his table, lend them money to answer their necessities, and will be ready at euery turne to helpe them in their bodies with cure in Physicke, in their estates to helpe them out of straites, dangers, troubles, &c. O then they cry out, a blessed Minister, who would not heare him: but if hee be poore, and neede their ayde,

John 6, 16

104 Sions teares

2 Tim. 4. 10

Phil. 2. 21.

James 7. 10

2 Act. 19. 24

2 Luke 23. 31

then they forsake him (d) as *Demas* did *Paul*; and if euer the
complaint of the *Apostle* were
just, it is now of Professors, (e) all
men seeke their owne, and not that
which is *Christs*. If hee reprove
their ill dealing, covetousnesse,
tale-bearings, whisperings, hy-
pocrisy, they cry out, (f) *he* *is* *not* *able* *to* *beare* *his* *words*: if hee
speake any thing against *Diana*,
(g) then *Demetrius* the siluer
Smith raiseeth tumults in defence
of his *shrines*, and cryes out, *great*
is *Diana* *of* *the* *Ephesians*: we have
such spirits in our Congregati-
ons, every lame hypocrite, and
halting Professor, can draw fac-
ions, invent scandals, aspersions,
and slanders secretly (and there-
fore the more sinfully) to detract
from that Ministrie which some-
times they have praysed, admired
& magnified; but this is no new
thing, and for mine owne part,
I expect no better, seeing they did
thus to a (g) *greene tree*, even the
Son of *righteousnes*, how much
more to a *dry*.

3. Curiosity and nouelty, men haue itching eares. A new Preacher if he come, away with the olde, he is then either too plaine, or too eloquent, or he hath ouer many points, or ouer few, or hee vseth to repeat ouer long, or else he neuer speakes of a point but once, or hee preacheth nought but the Law and damnation, or else he speakes of nothing but the promises and the Gospell, or he is too earnest, or too soft, or in his conversation he is ouer familiar, or too austere, rigide, and strange, right like those sullen boyes our Sauiour speakes of, that would not be drawne out of their sullenesse, neither by (g) piping, nor inourning, and then to hatred, envying, back-biting, and slandering; or if his conversation be so apparantly gracious, as they thinke it bootes them not to traduce him openly, yet they cease not to follow him with secret whisperings in corners, where the Deuill hath prepared fit eares to attend, that hee

8 Math. 11.
16, 17.

may further his own stratagems to keepe their soules vnder his vassalage, till the hand of the Ciuill or Ecclesiastical Magistrate drawes forth the sword of Iustice to disspate such hypocrites, and then they either fall away, or get to some other new Preacher, if possible a soft spirit that will suffer them, or if they be deceived, and meeete with a man of courage, then beginnes a new broyle after tryal, for their spirits cannot keepe in, vnlesse they be Lords and Rulers ouer all: I speake this by lamentable experience, and could point out such as these. Againe, some when a strange matter neuer heard of before, is taught, it drawes multitudes to heare, because (say they) we neuer heare, but there is something which we neuer heard before, like the (b) Athenians which would heare Paul, and inquire the meaning of his doctrine, because (say they) he brings strange things to our eares, & it was their delight and life to heare and tell
newes;

• Act. 17, 20

wines; but *Athenians* grow weary both of that matter and man, when he ceaseth to be new: Like the ingratelful (b) *Israelites*, when *Manna* first comes, commend it, admire it, reioyce in it, feed vpon it, grow strong by it, wherefore I praye? It is a new and strange meat: But after, they murmur and loathe it, because of the staleness, notwithstanding their good GOD gaue it them euery day new: But Lord, where are these mourners for the want of this spirituall *Manna*? For the most part it may bee saide as those to the Prophet, (i) *the Land is pleasant, as thou my Lord seest, but the waters are bitter*: so men when they come into this Kingdome, choose pleasant situations, and fertile soyles, but their waters (if any) are bitter, all their care is for a body, a body; but the immortal soule is neuer regarded, but pynes and starues, and yet they are sencelesse of it: Lord awaken their hearts to consider their miserie, and bewaile it, that

b Numb. 1.
6.7

i 2 King. 2.
19d

it may appeare to their soules, that this grace hath possessed their hearts to their eternal consolation.

Thus of the five first that concerne a mans owne particular:

The second, such as generally respect others.

1. This godly sorrow affecteth the heart to mourne for the dishonour of God in publique abominations; so was *David* affected with the sinnes of his time, (k)

k Psal. 119.

ver. 136, 139

158.

Jerem 9.1.

Mine eyes gush out with rivers of water, because men keep not thy law. And *Jeremiah* wisheth, Oh that mine head were a fountaine of teares, and mine eyes rivers of water, that I might weep day and night for the slaine of the daughter of my people, &c. Thus the good seruants of God called vp their hearts to the performance of this duty, & it is necessary for true Christians so to doe:

1. Because it is an indelible marke of a childe of the High, and by which the destroying Angel knowes to rescue them from

the vengeance and (l) wrath of
 God, which burnes like a consuming
 fire to the bottome of hell, and cannot
 be quenched, and shall consume the
 earth with her increase, &c. but ha-
 uing this marke and character v-
 pon their fore-heads, that mourne
 and cry for all the abominations that
 be done in the middest of Ierusalem,
 when these were thus marked,
 (m) the other Angels had charge
 to goe after him through the city,
 let your eye spare none, nor haue pity:
 Destroy vtterly the old & the yong,
 the maides, the children, and the wo-
 men; but touch no man vpon whom
 is the marke, and beginne at my San-
 ctuary &c. If this be so, how few
 then are there, which in this I-
 land may not feare the direfull
 vengeance and wrath of the Al-
 mighty euery day, how few (I
 say) are there which take things
 to heart as they ought, or as the
 occasion requires? what cause
 hath each particular person gi-
 uen him of griefe, by our owne
 sinnes, and the sinnes of the land
 we liue in, by Gods judgements
 abroad

1 Deut. 4. 34.

& 32. 22.

m Ezech. 9.

4. 5. 6.

abroad and at home? And yet how little griefe any-where, except carnal and worldly sorrow, of which the land is full, (such as
 Ho. 7. 14. that of the (n) *Israelites*, when they bowled upon their beddes for corne and wine) because they are abridged and disappointed of their wonted profites and pleasures, if onely these are stamped with the character of the *Spirit of Adoption*, that mourne for the abominations of these times: O Lord, where are any almost of the visible Church professing thy truth, whose case is not wo-
 full and miserable?

2. It is a grieuous sinne not to mourne, yea not to be sicke with sorrow for the sins of the times we liue in: Paul sayth, (o) *It is heard certainly, that there is fornication amongst you, and such fornication as is not once named amongst the Gentiles, that one should haue his Fathers Wife: And yee are puffed up, and haue not rather sorrowed, &c.* as if he should haue said, it is your sinne that you haue not
applied

leading to Ioy. IIII

applied it to your hearts to mourne, that God is so dishonored amongst you. It is then a wooll full sinful world which we now live in, where is there a man of a thousand that mounes for the abomination of this sinnefull Island, and those which doe, are as *signes and wonders in Israel*, the Lord giue vs the grace of repentance for this hardnesse of our hearts.

3. It is certaine in these sinnefull dayes, the Lord calls vpon vs to practise this duty, and pronounceth a woe vpon vs if wee doe it not, and threatneth vengeance to all such as in these times sit vpon their merry pinnes, giuing themselves to feasting, drinking, and jollity, cleane contrary to Gods Commaundement and charge which he expresseth by the prophet *Isay*, (p) *In that day did the Lord of Hosts call to weeping and mourning, cutting of hayre and girding with sackcloth: But behold the slaying of Oxen, & killing of sheepe, eating* p 15. 22. 2. 14

qHebraif. &
 reuelabitur
 in auribus
 meis Domini
 exercituum
 Montanus.
 & lunus,

1. Sam. 3. 14

eating of flesh and drinking of wine. Let vs eat and drinke, say they, to day, for to morrow (the Prophets say) we shall die. (q) And it was reuealed by the Lord of hostes in my hearing: (r) Let me not line, if this impietie be done away till you die for it. By which the Lord expresseth his vnapeasable wrath against this detestable iniquitie after the manner of an Oath, that no sacrifice shall purge this sinne: So the Lord sweareth of Elies house, for the intollerable wickednesse of his sonnes, That hee hath sworne concerning Elies house that the impietie thereof (s) shall not be expiated with sacrifice nor offering for euer. And to his former threatening addeth, sayth the Lord, The Lord of hostes, doubling the speech for the greater certaintie, and that no power shall deliuer or free them from the vengeance, for he is the Lord of hostes. But alas a man may take a Torch and seeke through Ierusalem, yea through Sion vntill his strength fayleth, and

leading to Ioy. 113

and his spirits agitated, yea wasted before hee shall finde a man mourning, & the tearst rickling downe his cheekes for the abominations of these times: Wee had neede call for all: (t) mourning men and women that they may come, and weepe for the abominations of these dayes wherein wee liue, for the whole world are set vpon mad mirth, and as *Iob* speaketh (u) goe suddenly dauncing and ioually to bell. *u Iob. 21. 13*

Notwithstanding the Almighty calst them from this, and pronounceth severall woes against such, (u) Woe be to those that rise early in the morning to follow strong drinke, and sit by it till night vntill the wine haue inflamed them: That haue the Harpe and the Viole, the Taber and Pipe with wine in their feastes: but they regard not the act of God, nor consider his handy worke. *u Is. 5. 11. 14*

Therefore is my people led captiue, because they haue no knowledge of these things: and their honourable men are famished, and their common people destroyed with thirst: Tea there-

114 Sions teares

therefore hath hee enlarged him-
selfe, and vwidened her mouth beyond
measure, and their glory and their
multitude, euen all those that make
merry among them: Let their con-
dition be what it will, as well hee
that sitteth vpon the Throne, as
he that worketh at the Anuill,
shall goe thither downe together.
Consider yee iouall and roaring
laddes of this age, that delight
in nothing but feasting, drinking
and merriment. and thinke the
whole world madde or foolish
that follow not your guise, that
your destinie is already read, &
your doome pronounced by no
lesse then the eternall Sonne of

☞ Luke 6. 25 God himselfe: (w) *Woe be to you*
that now laugh, for you shall weale
and weepe. Yee haue your ioy and
melody here, but your woe and
misery shall as assuredly follow,
as if it were already effected:
When you shall see Abraham,
(x) Isaac, and Iacob with all the
Patriarkes, Propbets, Apostles, yea
all the faithfull in the kingdome of
heauen, and your selues shal out of
doore:

☞ Mat. 2.
11, 12.

dores: You haue your heaven
and light here, but your torment
followes, as the Lord sayth by
the Prophet *Iſai.* (y) *Behold my y Iſa. 65.13*
ſervants ſhall eate, and yee ſhall bee
hungry, &c. *My ſervants ſhall re- 14.15*
iſce, and yee ſhall be aſhamed: *My*
ſervants ſhall ſing for ioy of heart,
and yee ſhall cry for ſorrow of heart,
and howle for vexation of ſpirit, and
ye ſhall leave your name as a curſe,
&c. O miſerable men that yee
are, even in mirth and the chiefe
of your jollitic, (z) *Your hearts*
are beavie, you haue your flings
and tortures of conſcience, and
the end is worſe, for it ends in
beaviniſſe. This the Lord threa-
tens to all, and ſweares by the
excellencie of *Iacob* (a) *ſurely I* *a. Amos 8.7*
I will neuer forget any of their 10.
workes. And verſ. 10. *I will turne*
your feaſtes into mourning, and ail
your ſongs into lameneation, and I
will bring ſackcloth vpon all loynes,
and baldneſſe vpon euery head, and
I will make it as the mourning of
an onely ſaune and the end thereof
as a bitter day.

But

a Ezech. 9.4
Psalms, 6, 6

b Ezech. 22, 30

c Isa. 62. 6, 7

d Iere. 12, 11

e Isa. 64. 7

But are these mourners the onely beloued ones of the highest characterized and stamped with the speciall marke of Adoption. Alas then how few shall be saved from the stroke and plague of the destroying (a) Angell when Gods wrath is let loose? Assuredly they are like blacke Swans or the *Phoenix* almost: Where are those that water their cheeks with teares euery night with *David*? That set some times apart to bewaile the abominations of this sinnefull age & land, especially that sequester times for fasting and prayer, that stand in the gap, (b) to auert the iudgements of God that iustly hang ouer our heads for our sinnes, yea some I know there are, to whom I say with the Prophet: (c) *They shall be the Lords remembrance, I will giue him no rest, vntill he set vp his praise of the world*, I dare not say with *Jeremie*: (d) *There is no man that layeth it to heart, or will* *Isaiah*. (e) *There is no man that taketh vpon Gods name, or that sheweth*

of himselfe to lay hold on him: Or
with Ezechiel 22. 30. There is no
man that standeth vp in the gappe.
Some there are which I know,
& if I should say none, my heart
would rebuke my penne. The
Lord increase them as *Isaiah* said
to *David* a thousand times so
many more: But I feare there are
but a few, yea very rare, scarce
one of a Family or tenne of a
Tribe, and the best and forward-
est of vs (the Lord helpe and
pardon it) are I feare defectiue
this way, and come short of
that which should be in vs.

Thus of the first.

2. This godly sorrow affe-
cteth the heart, to bewaile the
calamities and miseries of the
Churches of God in generall,
and the afflictions of the parti-
cular members of Christ, I will
handle these two distinctly.

1. That the miseries and di-
stresses of the Churches of God
should affect the heart of each
true member of the Church, is
manifest to bee not contingent
onely,

fNeb. 1. 1. 11
6. 1. 1.

iNeb. 1. 4

4Neb. 3. 2

1Dan. 9. 43.
m Dan. 5. 39.
and 6. 2.

onely, but necessary. First from
 examples: It is recorded of fa-
 mous *Nekemiah*, that though he
 liued in *Persia* in the Court of
Artaxerxes (f) being his Cup-
 bearer, (i) and in high estimation
 and honour with him, yet when
 he heard of the calamitie of the
 Jewes, then the onely people of
 God, hee was so affected with
 their oppression and miserie
 that as a man oppressed with
 griefe he sate downe (i) & wept,
 fasted, prayed, and mourned sundry
 dayes together: Yea so great was
 his griefe that his spirits were
 dejected, & it appeared so in his
 countenance that the king could
 not but take notice of it, (k) &
 that it was not bodily sicknes but
 griefe of minde. The like is said
 of *Daniel*, though for his owne
 particular condition in respect
 of outward preferment hee had
 cause of ioy, being chiefe Presi-
 dent vnder the great *Monarches*
 succeeding each other (l) *Naba-*
chadnezzar, (m) *Balthazar*, and *Dar-*
rius: yet considering the calami-

tie

tie that the Church was, and had
 beene in a long time. he mourned
 three whole weekes together (o) in
 in which space he ate no pleasant
 meate, neyther came flesh or wine
 in his mouth, nor any ointment
 (which was vntill amongst the
 Iewes in times of reioycing) vpon
 his body. • Dan. 10. 2. 3

2. It is an Apostolicall Ca-
 non which Paul giues to all the
 members of the Church to bee
 affected with the afflictions of
 their brethren, & to sympatize
 with them in their welfare: (p)
 Reioyce with those that reioyce, p Rom. 12. 15.
 and weepe with them that weepe, 16.
 and be like affectioned one towards
 another: And those that feast and
 are frolicke in the miseries of
 Sin, the Lord threatens with a
 most heauie woe, &c. (q) They
 lye and stretch themselves vpon beds
 of Iuory, and eat the Lambes of
 the flocke, and the calves out of the
 stall, they sing to the sound of the
 vial: they inuent to themselves in-
 struments of musike like David:
 They drinke wine in bruvells, and
 auoynt

q Amos 6. 1.
6. 7

anoynt themselues vwith syberr
oyntments, but they are not grieved
for the affliction of Ioseph: There-
fore now shall they goe captiue with
the first that goe captiue, and the
sorrow of the that stretched them-
selues is at hand: Oh that all such
as sit at ease and sleepe, snugge
in the miseries of the Church,
would but consider and lay to
heart this dreadfull threatning
of the immortall God, and wee
of these Ilands of *Great Britaine*
and *Ireland*, that stand and gaze
onely vpon the ruines of other
Churches, and like *Athenians*
loue to heare and tell newes, but
make no vse to returne into our
owne bowels to cause them la-
ment and turne within vs, and to
expresse our inward affection to
Sion by our sorrowes, and earnest
supplications, prayers, & teares
with fasting without ceasing vntill
the Lord returne and haue
mercie vpon his poore desolate
Sponse: Little consider wee that
our turne may be next.

3. The eternall Sonne of God,

even

even our Head Christ, is afflicted with the calamities of his Church; As saith the Prophet: (r) In all their troubles he was troubled, and the Angel of his presence went before them. He sympathizeth in all the welfare and woe of his Church; obserue his speech to Saul; (s) Saul, Saul, why persecutest thou me? and I am Iesus who thou persecutest: Our Saviour hee suffers in his members, (t) I was hungry, thirstie, naked, sicke, harborlesse, and in prison; that is, hee hath his share in all the wants, necessities, streights, & miseries, that all his members in all parts of the world sustaine and endure, for he is not in want, saith August: (u) in regard of any misery, & yet he wanteth in regard of mercy: hee suffers not in his deirie of himself, and yet he suffers out of commiseration to his: & the Apostle Paul saith, he fulfilled (u) the rest of the afflictions of Christ in his flesh for his bodies sake which is the Church: I am not ignorant that there is great adoe amongst Diuines about those

G words:

words: The *Iesuites Rhemists* in their marginall notes vpon this place affirme, that Christ did not suffer all that was necessarie for mans freedome for sinne; but lest much to be suffered by his members, especially men of principall note, and hence grew their *Diabolicall Supererogation*, *Satisfactory paines*, and *Indulgences* kept in the Churches Treasures, a Cow that giues as good and store of milke as any in the Popes deierey, except *Confession*, and *Purgatorie*, which are his mints. But that this glosse corrupts the text, and cannot be the intention of the *Apostle*, is apparent: 1. Because that doctrine of *Popery* is contrary to the analogie of faith, and opposeth these expresse texts of Scripture: (w) Surely he hath borne our infirmities, and carried our sorowes, he was wounded for our transgressions, he was broken for our iniquities, and the chastisement of our peace was layde vpon him, and by his stripes we are healed, &c. And the *Evangelist* sayth, that when our

Is. 53. 4. 6.
10. 12.

leading to Ioy. 123

blessed Saviour (x) had tasted the
 vinegar, he said, *It is finished*: what
 better testimony then of the Son
 of God himselfe? and if finished,
 what need any more propitiato-
 rie sacrifices? Many other texts
 of Scripture might be alleadged,
 some whereof I annexe in the
 margent for brevitie sake, to be
 read at mens leasures. 2. *Augu-*
stine is flat against this sense, whe
 he saith, (z) when brethren dye for
 brethren, yet no bloud of Martyrs is
 shed for remission of sins, thus Christ
 onely hath done: Doctor Fulke in
 his answer to the Rbemists, allead-
 geth Chrysostome vpon this text,
 homil. 4. Ambrose and Theodoret,
 yea their owne Writers are a-
 gainst them, a Pope could say,
 The iust receiue, not giue crowness
 And their owne Schoole Diuines
 are flat against them, the Glosse
 hath it; for you, for the confirmati-
 on of you in the doctrine of the Go-
 spell; others affirme, that to say,
 that the passions of the Saints are
 added to make vp, or fulfill the passi-
 on of Christ, is hereticall.

x Ioh. 19. 30.

y Heb. 10. 12

10 Is. 5. 9.

14 2. 26.

2 Cor. 15. 14

1 Iohn 2. 1.

Pf. 49. 7. 8.

Ezech. 18.

20.

Gal. 6. 5.

z August.

tract. 44. in

Iohan.

Leo.

Aquinas.

Caetan.

124 Sions teares

3. The next verse declares this, for he did thus suffer, according to the dispensation giuen him of God, and it is euident, hee was giuen to edifie, not to redeeme the Church.

4. This *Rhemistical* sence brings in a strange and grosse absurdity; for if the words be vnderstood of the sufferings of Christ, left to his people to indure for propitiation for sinne, then the consequent must of necessitie bee, that Paul suffered all that was wanting, & so there should remaine nothing to suffer: For he saith, *he suffered the rest of the sufferings of Christ*, & therefore this text is nothing to their purpose. Now they may bee saide to be the sufferings of Christ, eicher as Christ is taken for the whole mysticall body, as
1 Cor. 12. Paul (a) by Christ there, meaneth
 11. the body of Christ, or as he is the Head of the Church, and so the afflictions of his people, may bee said to be his sufferings, or else because they were imposed vpon him by Christ, for the Churches
 good,

good, or because they were for Christ and the profession of his doctrine, or because of the vnion and sympathie betwixt Christ and the Christian, who accounts them as his sufferings, and this is principally intended by the *Apostle*, for it is questionlesse, that Christ doth so feeble the calamities of his people, that he esteems them in that respect to bee his owne miseries, as hath been proved by variety of Scriptures before, and vn-doubtedly from hence came that witty distinction of Christs sufferings, into the sufferings he endured in his own Person, and the sufferings he felt in his members.

Thus of the necessity of sorrow for the Churches afflictions in generall.

2. It is as true, that euery member of the Church, whereof Christ is the Head, must of necessity (or else no true member of the Head Christ) sympathize with their particular fellow members in all their wealth and woe, euen the

2 Cor. 11. meanest of them, so sayeth that
 39 worthy Apostle Paul, (b) who is
 weake. and I not weake with him?
 who is scandalized, but I burne with
 1 Cor. 12. it? and so elſewhere, (c) If any one
 26 member be honoured, all the reſt re-
 joyce with it, if any one ſuffer, all the
 reſt ſuffer with it. Thus is it in the
 naturall body, if any tread vpon,
 or kicke the leaſt toe or foot. will
 not the head feele? will not the
 tongue ſay, why do you tread v-
 pon, or kicke me? and thus it can-
 not but be in the myſticall body
 of Chriſt. O Lord if this be true,
 where are there any true mem-
 bers of Chriſt to be found in this
 age, let mee but finde ſuch a man
 or woman, that when they ſee
 Chriſts members. I meane his be-
 leeuing neighbours hungry, thir-
 ſty, naked, ſicke, imprifoned, ſcan-
 dalized, and he or ſhee humbly
 careth for them, for care and ioy
 are the two faireſt daughters of
 Love, and out of his care is affe-
 cted with his miſeric, prayeth to
 God for his reliefe, and indeauors
 to furniſh his neceſſities. So on
 the

the contrary, if God turne the wheele of prosperity, then to rejoyce with them, especially in spirituall prosperitie after desertion, and then I will beleue that such a man or woman is the child of God, & hath attained to this blessed godly sorrow, as a most necessary & true symptome & character thereof: and if it be otherwise, it plainly proueth, & is a black marke of reprobation, as will appeare if wee consider these reasons.

1. It plainly intimates, (d) we are but *dead men, and not translated from death to life*, (e) that wee are still in darknes, and without the true light: it testifies to our selues, Angels and men, that we are not onely benumbed or paralyticke members, but rotten, putrified, & mortified members, which must be cut off; these are like wooden legges, that feelee nothing of the bodies or members maladic: how canst thou thinke thy selfe a true member of Christ, and cryest not out vnder the afflictions of the

d 1 Ioh. 3. 14.

e 1 Ioh. 3. 10.

poorest true beleuer, and expressest not thy sorrow by thine earnest indeaucur to ease the crosse & affliction: what? liuing members, and feele nothing? It is impossible that a true beleuer & member of Christ should bee thus blockish and sencelesse.

2. It plainely manifests want of zeale to GOD and his glory, when either the cause of the Churches calamitie, or the particular afflictions of Gods people strike vs not at the very heart, which should be more deare vnto vs. Shall I say, then our owne wealth, safetie, life? yea I may truly say, then our owne saluation: where is the zeale of Moses, blot me out of the booke of life, rather then destroying this people, the heathen should insult and say, because God was not able to bring his people into Canaan; therefore hee destroyde them in wilderness, it was Gods Name that stroke Moses at the heart, and this is oft eclipsed by the afflictions of Gods people: Oh the miseries & woes

(Exa. 32. 32.)

of infinite millions of men and women, with whom it is all one what conditiō befalls the Church or any particular member thereof. Were old (f) *Eli* & his daughter the wife of *Phineas* now alive, would not the captivity of the *Ark* be their deaths, to heare of the desolations that are made in that famous and most auncient Church of *Bohemia*, and her sister the *Palatine*, with other partes thus wasted and depopulated, the Name of the Lord of hostes to be dishonoured by that relation which our adversaries make of the victories, triumphs and successes had by that Popish and *Iberian* faction, and that vnnaturally by the Natives and Popish English, which should bee his *Majesties* loyall subjects in this *Ireland*. But alas what doe I insit vpon these reasons to incite vs to commiserate the afflictions of the Churches of Christ abroad, great is the dishonour of God at home euen in this Kingdome, & the state of both *Sion* and *Ierusalem*.

f 1 Sam. 4.
13, 19.

130 Sions teares

lem is so miserable, that it giues vs
just cause (oh that wee had their
affections) to cry out, (g) mine
eye droppeth, &c. Oh that we had
not onely cause to say with the
Prophet *Jeremie*, *Because of earbes*
the land mourneth, but we haue just
occasion to say with the Lord by
the Prophet *Hosea*, that (h) God
hath a controuersie with vs, because
there is no mercy, truth, nor know-
ledge of God in the Land: by swea-
ring, lying, killing, stealing, & whoring
they breake out, and bloud toucheth
bloud, therefore shall the Land
mourne, and all that are therein shall
be cut off, with the beasts of the field,
&c. I may adde, the abominable
drunkennesse, oppression, idola-
try, with swarmes of those Le-
cists, the Friers, Priests, and that
Ignatian brood the Iesuites, swar-
ming in euery corner by scores,
seducing and beguiling vnsable
soules, robbing and impouering
not only the poore Natiues,
but the whole Kingdome, by
their intollerable exactions, it is
almost incredible, the masse and

summes

g Lam. 1. 2.

16.

Lam. 2. 18.

Jer. 13. 27.

h Hos. 4. 1. & 2.

&c.

summes of money that they daily rake together, I could not beleue it vntill I saw it by probable demonstrations, that at the least 500000 pound sterling and vpward of treasure, is exhausted out of this poore Kingdome yearely, to maintaine that wofull generation at home, and corroborate and animate the enemies abroad, that the Kingdome, of necessity, must grow full of penurie, & their insolencie increaseth so fast, and our sinnes provoking the Highest in such degree, that except (i) wee prepare to meet the Lord by speedy repentance, as the *Eternal* himselfe adviseth his people, what may we looke for, but some bloody massacres, as in *Paris* and *Vassie* in the dayes of *Charles* the ninth in *France*; or at *Antwerpe* in the *Netherlands*, or else some other grieuous judgments another way. Oh that we which are - (k) the Lords remembrancers, would giue him no rest till he repaire his *Ierusalem* and *Zion*.
Oh yee *Reuerend Fathers*, let these

Amos 4.13

Is. 62. 6. 7.

these silent lines speake in your
 cares, and be not incensed against
 them. why doe you not imploy
 the Churches weapons, which
 are *præces & lachryma*, to implore
 his Maiestie and the State, for re-
 formation of these horrible and
 detestable abominations, GOD
 perswade your hearts to this, I
 know it is the desire of sundry of
 your soules to see the prosperitie
 of *Bethell* and *Zion*, & the ruine
 and desolation of *Bethauen* and
Babell; and you *Right Honorable*,
 the *Nobility & State* of this King-
 dome, pardon the importunity
 of these rude lines, and let them
 incite your noble spirits, to in-
 treat our God by vnfeigned and
 earnest supplications & prayers,
 (1) with strong cries and teares as
 our blessed Sauiour (testified by
 the *Author* to the *Hebrews*) did
 in the *dayes of his flesh*. As also be-
 seech his Vice-gerent our dread
Soueraigne, (whom the almighty
 long continue) to driue out these
Canaanites, which are (*m*) *thornes*
in our eyes, and *goades in our sides*,
 and

Heb. 5. 7.

Indg. 1. 2

and the Lord giue his *Highbesse*
a heart to pittie vs, and vouchsafe
him the zeale of his *House* and
Glory like of that worthy (a) *Jo-*
shu, the *Paragon* of the world to
effect it, and to see the erection
of the *House* of our God, and ad-
vancing the Kingdome of *Christ*,
that hee may bee blessed in his
blessed soule, body, government,
and posteritie; and wee all as al-
ready, may haue renewed occa-
sion to blesse him, and to blesse
God for him.

n 2, King, 22.
1. 2. 3.

Thus of the second.

3. And lastly this godly sor-
row affecteth the heart to be-
wayle & mourne for the threat-
ning anger and wrath of God,
it is true that anger in man is a
perturbation or passion in the
minde, but in the most high, vn-
spotted and pure nature of God
it is an effect of his iustice, for my
owne part I am of opinion that
anger and wrath are properly in
his highnesse, not improperly
and by way of *Anthropopasie* as
the most haue thought: As for
that

134 Sions teares

that Text *Anger is not in me*: it is onely to distinguish his most iust and righteous anger and wrath, from that which is in mans, for in his most blessed and pure nature is neyther passion or perturbation, but in his excellencie it is. First, an effect of his iustice. Secondly, in such a blessed and holy manner as is agreeable to his blessed name, and to vs inconceiueable and inutterable. Thirdly, according to the meaning and sence reuealed in his sacred word, to the better unfolding whereof I must consider two things.

1. The dreadfulnesse & fearefulnessesse and greatfulnessesse of it, therefore *Moses* in his prayer by way of interrogation propounds it: (n) *Who knoweth thy power of thy wrath, and according to thy feare is thine indignation,* as if he should say, no man is able to conceiue thy wrath nor know sufficiently to feare thee proportionable to thine indignation. The Prophet *Nahum* expresseth

n Psal 90. 11

Leading to Joy. 135

it, (o) that it dryeth up the sea, wa-
sheth Baashan, Carmel & the flowre
of Lebanon, it makes the mountaines
tremble, and the hills melt, burnes up
the world, & those that dwell there-
in, who can stand before his vrrath?
or who can abide the fiercenesse
thereof, it is pouured out like fire:

Nab. 1.4.17
11

(p) It teares the rockes, and rents
the mountaines in sunder: And to

the infinitenesse and exquisite-
nesse of it, Moses compares it to
a consuming fire, & addeth (q)

q Deu. 32.21

that it burnes vnquenchably to the
bottoms of hell: but vwill consume
the earth with all her increase, and
set on fire the foundations of the
mountaines. Varietie of examples

proue this past and present, as
Gods foredamning and reprob-
ating so infinite millions of peo-
ple following Adam with such

inconceiueable and inutterable
plagues and iudgements vpon
himselſe and his: drowning of
the olde world, burning of (r)

r Gen. 19.24

Sodome and Gomorrah, Admah, &
Zeboni, ouerwhelming and swal-
lowing vp (f) Pharaoh and his

f Exod. 14.28

hoste

Act. 17. 30

Act. 17. 30

Mat. 27
46.

Luk. 23.
44.

Act. 17. 30

Act. 17. 30

hoste in the sea, (1) leaving all the Gentils in a most forlorne & desperate condition by the space of foure thousand yeares, as Paul saith, & now the miserable estate of the Jewes the first borne of God, now runnegates and vagabounds, yea a curse, astonishment, and a hissing throughout the earth. The insupportable wrath that hee layd vpon his owne Son, which made him cry out in the anguish of his soule; (u) My God my God vvhy hast thou forsaken me, and in his agony; (vv) to sweate drops of water mingled vvith bloud trickling downe to the ground though but a suretie for vs miserable sinners. The tortures of afflicted consciences plainly explicate this point, what rending of clothes and hayre sorrowes and teares with outcries & sighes proceed from their racked consciences in their desperate condition that their spirits are disabbed to support them; yea but a droppe of his Anger let full, & ouer of com-

misera

misera

miseration and loue also vpon
his owne children; how hath it
inforced them to bitter lamen-
tation and sorrowes to the wa-
sting and consumption, both of
their flesh and spirits, as the ex-
amples of *Iob*, *Dauid*, and *Heze-
kiah* is apparant in their owne
relations left vpon eternall Re-
cord to all ages. Lastly the infi-
nite miseries and calamities that
as a floud doth continually break
in vpon the particuler bodies of
men in diseases and sickenneses
which they are infinitely surpri-
zed with all, as the stone, stran-
gurie, gowte, palsies, apoplexies,
agues, and other molestations
vpon their goods, vanitie muta-
tion and losses, vpon their good
name, infamies, disgraces, shame,
scandall, and reproach: And
vpon the soule, ignorances hard-
nesse of heart, deadnesse of spirit
& such like with errors, and he-
resies, &c. all which are euident
signes of the wrath and indig-
nation of the Almighty: But the
time is comming and hastens
apace

2. *Psa. 2.*
10.

7 *Ren. 6. 16.*
Isai. 2. 19.
Luk. 23. 30.
Hos. 10. 8.

apace when the mighty God will manifest this to the full. (x) When the elements shall melt with heate, & the earth with the works that are thereon shall be burnt vp, & all the kindreds of the earth shall mourne, and the crie of the damned and reprobate world in all the foure corners thereof shall cry (y) Mountaines couer vs and rockes crush vs to peeces, & breake all our bones that wee may neuer appeare before his presence, for the day of his vvorath is come & who can stand: especially the flames of hell and the tortures of the damned shall manifest this to the vtmost, and therefore consider this and lay it to heart all yee that thinke God is all mercie, and that there is neyther iustice nor wrath in your creator.

2. The signes and tokens of the anger of the highest against kingdomes, Churches and publike states, are these.

1. When GOD leaues his Church without Prophets, for

as the eternall puts in the fore-
front of the signes of his speciall
favour I will giue or send them
Prophets according to mine
owne heart, so when he meanes
a plague with a mischief to any
state, ordinarily (x) the Lord *1/ai 57.1*
takes away his righteous ser-
uants from the euill to come, ob-
serue the lamentation of the
Church (a) *There is not one Pro-*
phet left to tell vwhen these things a *Lam. 2.9.*
shall come an end, or when God
sends them many false Prophets,
& but few faithfull, it was omi-
nous to *Israel* and *Ahab* when
there were foure hundred false
Prophets to ouerbeare one good
honest (b) *Micahiah* by whom *1. King. 22.*
the Deuill seduced *Ahab*, and
doth ordinarily seduce Kings,
kingdomes and publike states,
Sycophants, Parasites and flat-
terers, of whom *Jeremiah* com-
plained in his time in that Pa-
theticall aclamation: (c) *Ah* *clere. 14. 13.*
Lord the Prophets tell them no such
thing that the sword shall not de-
uour, &c. Its a signe of Gods
wrath

wrath.

2. When God doth send varietie of faithfull Ministers and preachers, and they comparing times with times, sinnes with sinnes, and the Lords dealing formerly with his owne people, and the menaces of his most righteous law against such sinnes as are frequent & ordinary howsoever they haue no prophetical and immediate spirit of reuelation to foretell things to come, (as extraordinarie Prophets in former times) yet if they with one consent, with instance and earnestnesse doe foretell & that in diuers places, vpon obseruation of Gods former dealing who is immutable, it is time for the world to awake & consider, for as *Amos* saith (d) *The Lord will doe nothing but he will reueale his secrets to his seruants the Prophets*, and God will ratifie their righteous menaces, howsoever this sinfull age esteeme of them.

d Dan. 7.7

3. Publike afflictions are signes both of Gods wrath be-

Leading to Ioy. 141

gun, and of greater vengeance to come, as pestilence, famine of bread, (e) famine of the word, *e Amos 8.11.* warres, (f) the frequent death *f 1s. 57. 4.* of the best men, and such like, especially when there is a sting and curse of hardnesse of heart not to make a good vse of them when the heart is not bent towards the Almighty nor yeelds to him in this godly sorrow, as the Prophet Ieremie saith, (g) *g Ier. 5. 4.* Thou hast smitten them but they haue not sorrowed, thou hast consumed them, but they refused to receive correction, they haue made their faces harder then a stone, and haue refused to returne, what thinke you of this Iland? Hath not the immortall God smitten it with warres & consumed them with famine, and may not we say as Ieremie, *sed non doluerunt*, but they haue not sorrowed? But it may be said of vs as the drunkarde saith of himselfe (h) *h Prov. 23.* They haue smitten me, but I was not sick: they haue beaten me, but I felt it not, neuer the worse, and therefore in truth

neuer the better.

Quest. But why is this a signe of future wrath?

Ans. Because when the iust and most almightie God begins to correct a Nation, and they stoope not nor bend vnder his correcting hand, hee will neuer desist til he bend or breake them as himselfe saith to the Iewes.

i *Leuit.* 26.

21.

(i) If yee vvalke stubbornely against me I vwill vvalke stubbornely against you and plague you yet seuen times more for your sinnes, &c. Most liuely doth the Prophet *Amos* expresse this, (k) I haue sent you

k *Amos* 4.6.

12.

cleanenesse of teeth, milladevves, yee haue yee not returned vnto me saith the Lord: therefore this vwill I doe vnto thee, and because I vwill doe this, prepare to meeete thy God O Israel.

Seing therfore these symptomes and characters of Gods fearefull indignation, are vpon vs, euen vpon this miserable Iland, what cause haue wee to cry out with the Prophet, (l) will thine anger neuer cease? hast thou forgotten

l *Psal.* 77.7.

8.9.

leading to Ioy. 143

be mercifull: hast thou shut up thy mercies in displeasure? And to pray conuert vs vnto thee, and shew v to v thy ioyfull face, and then v we shal be safe: to obserue that which the Lord calls vpon vs for, by *Isa. 2.* if we would haue (n) the Lord returne and leaue a blessing behinde him, to sanctifie a fast, and humble our selues before our God: as also you that are Magistrates, to labour to stay this wrath of God by the seuer execution of justice vpon malefactors, that keepe and maintain Faires and Markets vpon the Sabbath, vpon drunkards, swearers adulterers, as (o) *Phineas* did vpon *Zimri* and *Cosbi*, which stayd the plague. Lastly, let all of vs, after the example of the King of (p) *Ninive*, to turne from our euill wayes; yee natives from your Idolatry, superstition, theft, ignorance and oaths; and yee English from your prophanesse, drunkenness, luke-warmness, and all other sinnes, and let all cry mightily to God, that he will be pleased to accept

Isa. 2. 13.
14.

o Num. 25. 7

p Iou. 3. 5.

accept the blood of his Sonne to
pacifie his indignation towards
vs, that we may be deliuered, (1)

q Zach. 1. 11.
Command. 3.

as *Jerusalem* out of the captivity.
3. Signes of Gods anger to particular persons are

1. Spirituall plagues vpon his
soule, the bottome and dregs of
the vials of the indignation and
wrath of the *Almighty*, and the
fore-runners of his eternal ven-
geance, as blindness of minde,
deadnesse of spirit, hardnesse of
heart, a benumbed conscience, a
punishing of sin with sin, a re-
probate minde, and such like.

2. If a man finde himselfe di-
rectly vnder the menaces and
threats of Gods eternal truth, as

Command. 3. swearing, commandment the
third: and that which the Lord
speakes dreadfully, (r) If thou

r Dent. 18. 58
wilt not feare this glorious Name
the Lord thy God, I will make thy
plagues vnderfull, and the plagues
of thy seede, &c. Lukewarmnesse
in profession, (s) which the

s Apoc. 3 is.
Lord will vomit as a loathsome
thing out of his mouth, as hee
speakes

leading to Ioy. 145

speakes to Laodicea. Againe (t) to 1 Mo 4. 1. 8.

offer to God the bawle, blinde, and lame in his seruice, to performe the holy duties of his blessed worship, as prayer &c. perfuntailly without all life and affection; & finally, all that liue in such sins contained in any of those catalogues which the Scriptures denounce vengeance vpon, as (u) be 1 Cor. 6. 9. not deceiued, neither fornicators, nor adulterers, murderers, nor drunkards etc shall inherite the Kingdome of God.

3. If a man feele not himselfe bettered by his afflictions and crosses, so as there is in them a curse, and God fighting against him in them, either in the disquieting and vexing his soule, or else in the hardnes of his heart that as Elibu speakes, he (w) calls w Job 36. 13. not when the Lord bindeth him, it is a fearefull signe of wrath, & that increased & enlarged vpon him.

4. If a man blesse himself when God cuisseth him in the threatnings of his Law, and say as the Lord saies, (x) I shall doe well

H enough

enough though I walke after the
 stubburnesse of mine owne heart, thus
 adding drunkennesse to thirst, hee
 meetes with the worlds common
 plea. God is mercifull, &c. the
 Lord answers, he will not be merci-
 full to that man, but his wrath and
 ieaousie shall smoke against him, and
 that hee will beape vpon him euery
 curse, and euery plague written in
 the booke of the Law till he bee de-
 stroyed.

5. If a man haue not the chara-
 cters, marks and symptomes of
 an Adopted childe of God vpon
 his soule; for, whom God loues.
 2 Ezech. 9. 3. hee doth indelibly (y) marke
 4. with certain graces, as faith, lone-
 godly sorrow, repentance, and such
 like; which, if vpon examinatio
 and through tryall, hee cannot
 finde he hath cause to feare and
 tremble, and in the want of them
 to meurne with godly sorrow, &
 neuer giue ouer vntill the Lord
 answer his soule by the witness
 of the spirit of Adoption. Oh bre-
 thren ponder and consider these
 things, and God giue you vnder-
 standing

standing & grace to find all these
branches of holy sorrow in your
soules, that so you may be assured
of a plentiful crop and harvest of
joy heere, and glory afterward:
and so I proceede to the third
signe of this sacred and holy
grace.

3. Remarkable signe & symp-
tome of this sound godly sorrow
is, when it passeth not the limits,
extent and bounds, which God
in his eternall truth hath set it;
which if it doe, it becomes sinful
and euill for it is with this grace
as with the morall vertues,
which must not exceed their me-
dium, the Eternal hath bounded
it as the sea, *by the little sandes*, as
the Prophet speakes, and giuen
commandement as to the *Israe-*
lites at the giuing of the Law v-
pon mount *Sinai*, beyond which
if they presumed, it (a) was death. *aExo. 19. 12*
Now it exceedes and passeth li-
mits two wayes:

1. When it exceedes in time,
that men lye vnder it not onely
night and dayes, but monethes

and yeares, yea tenne, twentie
 yeares, as I haue knowne some, it
 is a plaine signe, that howsoever
 GOD offended is the obiekt of
 their sorrow, yet it is his justice
 which their eyes behold, and le-
 gall sorrow at the fairest, & selfe-
 loue is the maine wheele which
 sets this sorrow on worke, the
 sence of his feareful wrath, like
 the roaring of the Lion, makes
 them tremble, if they could make
 their part good against him, they
 would neuer shed a teare, or bee
 perplexed in their spirits: Or if
 not so, yet in some it is want of
 instruction or knowledge of this
 grace, and how to carry them-
 selues, which if they did, their
 comfort would be both speciall
 and speedy, as the Psalmist speaks,

*Psalm. 30. 5. (b) Sorrow ouer night, but joy com-
 meth in the morning, and they
 should feare if they finde it not.
 And no maruaile though some
 of Gods seruants misse of this
 right sorrow, when as such an
 experienced souldier as David
 misse of it, and was filled with
 roaring*

roarings and perplexitie, with a
 roaring sorrow, which was not
 joyed with so much as particu-
 lar confession of that speciall sin
 that perplexed and troubled his
 poore soule; but when hee had
 recalled his thoughts, & plucked
 vp his spirits, resolving vpon the
 right sorrow, *he confessed his sinne*
to the (c) Lord, and presently *c Psal. 12. 5.*
 found consolatiō; for your sakes
 therefore that trauaile vnder the
 burthen of your sinnes, and finde
 no rest, nor know how to set
 your soules in a way to true
 comfort, I haue vndertaken the
 labour to lay before your sight
 this open way, to turne you frō
 all those *waters of (d) Marah, into* *d Num. 33. 9*
Elim, from bitternes, to sweete
 fountaines of water, to satisfie
 your thirstie soules: me thinkes
 I see in that sacred *Embleme* of the
 Lord, comparing the sorrow of
 the godly, to the sorrow of a *(e)* *e 1st. 6. 24.*
 womā in trauail, aliuely descrip-
 tion of this grace. *Tribulation ap-*
prehends vs, as of a woman bringing
forth. And to the same purpose
speakes

speaks the Lord by the Prophet
 Isaiah, *As a woman with child
 neere her travaile is vexed and cry-
 eth, so have (f) we bene before thy
 face Iehovah; and the sorrow of
 the godly (if the right sorrow)
 is like it; 1. Not onely in the ex-
 tremitie and bitterness of it for
 the time; but 2. that as the one
 and the other tend to a birth;
 3. There is in both hope of deli-
 verance, and therefore even in
 that extremitie there is some joy
 amidst with the sharpnesse of the
 sorrow; 4. faith sets the heart on
 work to expect better, nay there
 is in both an expectation of fruit
 and therefore of necessity there
 must be joy in the midst of the
 sorrow. 4 It is but short in either
 which our blessed Saviour con-
 firmes; *As (g) a woman when she
 brings forth, hath sorrow because her
 hour is come; but when she is deli-
 vered, she remembers not the sorrow
 for joy that a man child is borne &
 our Lord applyes this, so are you
 now in sorrow, but your heart
 shall rejoyce, observe then thy
 sorrow**

leading to Ioy. 1511

sorrow for the time and continuance, if it be long, suspect it.

2. It passeth the limites when it exceeds in measure; now it passeth measure:

3. When it visits the body or soule for the duties either of our generall or particular callings, or from the cheereful & liuely performance of them, both which, the *Eternall God* requires at the hands of his people; he required in the Law, not dead, but living sacrifices; the dead were abomination to him, and hee blamed his people for their vncheerefulness in his service, and threatens them for it. (b) *Because thou* b Dent. 28.
didst not serue the Lord thy God 47.48.
with cheerefulness and a glad heart
in the abundance of all things, thou
shalt serue thine enemies in hunger
and thirst, and in want of all things;
and I will put an iron yoke vpon thy
necke, &c. Let men obserue their sorrowes, doe they deterre and keepe them backe. either from hearing the Word, Sacraments, Prayer, &c. or from a cheerefull

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performance of them : they are then from the Deuill , and not from GOD : yea if they doe not further them in all these & draw them neerer vnto GOD, beware of such sorrowes , and auoyde them ; so also may I say of duties to our brethren, GOD loues a cheereful giuer, & as of almes, so all other duties of charity to our neighbour, visiting the afflicted, comforting the dejected spirit, and such like.

But alas , what will become the of worlds of sorrowes, which are vpon men that refuse the House of GOD, and doe as if were excommunicate themselves not onely from the power of Gods ordinances, but euen from the vse of the ministry of the Word, Sacraments, and Prayer, though it may be they vse some priuate helpes, which yet it is to be feared few doe.

It is also dangerous when sorrow vnites men from family duties, as reading the Word, instruction of children, and seruants,
and

and prayer, or the more private duties, as secret examination, confession of sinnes, secret supplications, thankesgiuing, meditation, conference, or renewing of covenants with GOD; and lastly, if it hinder and keepe men or women from conjugal duties, or to abhorre or sequester vs from the vse of meates & drinks necessarie to the sustentation of nature, by which the body is vntitled to performe his necessarie seruice to GOD, our neighbour, and the soule. Lastly, when it keepe men from the duties of their speciall callings, to the detriment and hurt of the wife, children, and family, which is an ordinary fault of young professors in mine owne obseruation, any of these are ill signes of a bastard sorrow, and not of the true spiritual gracious sorrow, which hath the sacred promise of the Immortal GOD to end in (f) ioy. *1st Cor. 13. 8.* and therefore beware of it.

2. It palleth his limits & measure, when it makes men forget

consolation, and driues all ioy
 out of the heart, euen for the
 time; for these being both graces
 of Gods Spirit, and are not like
 fire and water, exhalations and
 vapours, but they conserue and
 preferue each other, yea increase
 one another. Griefe euen for sin
 must not swallow vs vp & ouer-
 whelme vs; the *Apostle* would
 haue the incestuous *Corinth* com-
 forted, when humbled, lest hee
 should be swallowed up of ouer-
 much heauinesse. It must not cause
 vs to forget the consolation, which
 speaker to vs (in) as children, nor
 cause vs breake or violate the
 charge which GOD giues; (u)
Reioyce alwayes, againe I say re-
 ioice, so that howsoeuer it is true,
 that carnall sorrow and ioy can
 not be in the heart at one time,
 yet spiritual ioy and sorrow may
 and must, though in diuers re-
 spects: this made the *Apostles*
Paul and (o) *Silas* sing in prison,
 and the *Martyrs* to goe to the
 stake as to a feast, and accompe-
 at their marriage, to sing in the
 flames

2^o Cor. 2. 7.

in Heb. 12. 5.

3^o Phil. 4. 4.

4^o Affl. 26.

25.

Dottor Ridley

John Baynam

St. Glycer.

flames as in a bed of downe, clap
their hands with joy in the sence
of Christs presence, and euen in
their sorrow for speciall finnes,
there is cause of joy, for Faith
perswades the heart of the remis-
sion and pardon of them, & the
pacification of Gods wrath, and
so appeaseth and quieteth the
cry and blustering of the consci-
ence.

If this be true, what shall wee
say of the sorrow of such as will
not heare of any consolation, to
whom I may say with Iob, *Seeme
the consolations of God small vnto
me*, or though they seeme not
little in their eyes, yet they re-
fuse all comfort, and turne off
the promises as if they pertai-
ned not to them, I am tenderly
affected in my judgment, as also
in my affections towards such as
are in this of temptation, desolati-
on and melancholy, yet this I
say, their griefe is not right, and
therefore let them be aduised, &
looke that the object bee true,
which is God offended and

ued for himselfe, without which they torment and vexe themselves all their liues, and finde little comfort, for whom my daily prayers shall bee, that our most louing and gracious Father euen the God of all comfort will vouchsafe vnto them the Spirit of illumination, of faith and consolation.

Thus of the third signe.

*Ubi finis
dolor, desinit
penitentia.
August. de
vita penit.
cap. 13.*

2 Cor. 7. 10

4. Symptome of this godly sorrow is the continuance of it, its neuer dried vp or is totally extinct in the heart, so saith Augustine, Where sorrow causeth repentance ceaseth, to the which also the speech of Paul is pregnant, (1) Godly sorrow causeth repentance neuer to be repented of, and this will appeare evidently by these reasons.

Reason.

*Job 4. 6.
Psal. 52. 3.
33 3. 31. 1.
64.*

1. The examples of Gods servants in the sacred history, as of Job (r) Therefore I abhorre my selfe in dust and ashes, (s) David is oft and wonderfull in this, as appeares in all his penitentials, Iosiah when he heard the Booke of

leading to Ioy. 157

of the Law (s) Rent his clothes,
& his heart also wept & sent to 22 King. 22.
11, 12, 13.
Huldah the propheteſſe to inquire of
the Lord for himſelfe & his people:

(u) Peter when his Maſter looked vpon him with the eye of his bleſſed compaſſion went out ſaith the text and *vvept bitterly*: And Paul, all theſe were perſons truly conuerted, and yet this grace of godly ſorrow was neuer extinct or aboliſhed in the.

2. This true ſpirituall gracious godly ſorrow is neuer wanting wholly, becauſe the cauſe thereof which is ſin, neuer ceaſeth: but ſo long as we carry about vs theſe earthly tabernacles, and bodies of fleſh, wee alſo muſt of neceſſitie carry with it a bodie of ſinne and corruption which will cauſe vs alſo cry out with the Apoſtle, (w) *O wretched man that I am.* w Rom. 7. 24

3. Becauſe the roote and branch of which it immediatly ſprings, is faith and loue, neither of which is euer deficient in this life, therefore the fruits alſo

also is indeficient, and reneweth
 oft: yea euen vpon all occasions,
 and therefore such persons as
 flatter themselves in their first
 sorrow, at their seeming conuer-
 sion, and neuer feele any opera-
 tion thereof afterward, but giue
 themselves to security; yea
 though they fall into horrible
 grosse sins that iustly occasion
 a large measure of renewed hu-
 miliation; and yet can beare it
 out and be pleasant, are to con-
 sider that temporary faith hath
 legall sorrow; and deepe wound-
 ding of the heart by the law, but
 after they once receiue some see-
 ming comfort by the promises,
 they grow iocund and merry,
 and put off all with a conceite of
 that first humiliation; but let all
 flesh know and tremble before
 God when they bring their
 hearts vpon the anuill of thorough
 examination, and finde not this
 blessed grace of humiliation con-
 tinue, it was neuer found; nor
 had they euer that true joy which
 is the blessed immediate fruit
 thereof

thereof. To these I might adde,
 that repentance is a continued
 act all a mans life, and without
 it no hope of remission of sins,
 and this repentance springs (x) *2. Cor. 7. 9*
 from godly sorrow; and lastly
 God hath in his wisdom ap-
 pointed, that the true beleeuers
 should not onely as (y) *Naaman y. 2. King 5.*
 the Assyrian wash in *Jordan* sea-
 uen times for the cleansing of
 his leprosie; but sinne is such a
 renewing leprosie that requires
 washing *by water* all a
 mans life; and this is one of those
 duties of mortification; euen
 those chrystalline streames and
 fountaines that the eternal hath
 in his wisdom appointed vs to
 wash in, for our cleansing; and
 there is not a man vpon earth
 hath euer had, or shall haue, any
 true comfort in the assurance of
 remission and pardon of any one
 knowne sinne, which hee doth
 not bewayle with godly sorrow,
 confesse particularly, and priuat-
 ly to God, and pray, yea begge,
 importune, and cry vnto God,
 for

for remission as for life & death,
let the blind world, doteing hy-
pocrite, or carnall Protestant,
think or speake what they will
to the contrary.

5. True godly sorrow as it be-
gins in God and hath his blessed
Maieftie the Author of it being
a plant of his sacred planting,
and a supernaturall grace & gift
of his spirit, I may say of it as
Salomon of the waters. (1) they
all come from the Sea by the in-
fluence & operation of the Sun,
for they all goe to the sea againe: So
this godly sorrow wheelles about
and ends in God, and not onely
leads to God as the sorrow of
the (a) *Prodigall* when hee came
to himselfe for he was mad and
out of his wits before (as euery
vnergenerate man is) forced him
to goe to his Father with teares
in his eyes, repentance in his
heart, & confession in his mouth.
I will goe to my father, & say, Fa-
ther I haue sinned against heauen &
before thee, and am no more wor-
thy to be called thy sonne, &c. but
also

Ecclij.

Luk. 15. 17

also ends in God, and goes not away without the sence of his loue, and the consolation of the spirit and ioy of saluation, as in the example of (b) *Dauid, Iosiah,* and others of Gods seruantes *b Psal. 32.* which is true ioy & comfort indeede, as *Dauid* speakes to the Countiers of *Saul*, wherein hee professeth if it pleased God but to lift vp the light of his countenance upon him, hee should haue more delight then the world when their (c) *Corne, and vine,* and oyle did abound. *c Ps. 4. 6. 7.* This was the lose and farewell of the sorrow of that worthy (d) *Hanna*, when shee was vexed by *Peninah*, she fasted and wept: but faith perswading her heart that God would grant her request she went her way (saith the text) *ate and dranke, and looked no more sad.* *d 1. Sam. 17.* And this is the ordinary end of the sorrow of the godly, if right; But when sorrow departs with the ceasing of paine; or increase of outward things, or if men drive out sorrow with feasting, merry

merry company and such like, hath an ill end, and is not from God, but from the Deuill, and corrupted and depraued nature.

6. Finally the Apostle Paul to the Colossians hath seauen several signes or notes of this godly sorrow, the first whereof in our ordinary translation is care, others haue it study, *Montanus* addeth in the margent *solicitude* a restlesse care or diligence, or study in the minde how to walk so as wee may bee pleasing and acceptable vnto God; and that in these two things especially:

1. In that which is our maine errand for which we were borne and came into this world, and wherein the chiefe and principall honour wee possibly can giue vnto our Creator consists, as Peter speaketh: (f) *Give diligence to make your calling and election sure*, that is, study with all diligence to make your calling sure, and then yee make your election sure, for these graces are like a golden chaine, that one linke

Armilla aurea.

linke

linke depends vpon another, & are neuer segregated or diuided, he that hath one, hath all, and to this purpose speakes the Author to the Hebrewes : (g) *Let vs therefore study*, or rather study with all hast and importunitie to *enter into that rest, &c.* So that this grace of godly sorrow or remorse for sinne, quickeneth vp the heart to a wonderfull serious & sedulous diligent care about the assurance and euidence of Gods fauour in the remission & forgiveness of sinnes, and all other graces of the Spirit, and assuredly I haue in my poore obseruation seene this seldome or neuer fayle, or such a person seldome or neuer to fall backe againe, whereas such as haue been industrious about speculations chronologies, genealogies, & such like, but not intended that speciall maine point, haue seldome continued, and therefore let euery childe of God lay vp this, as a speciall remarkable note:

g Hebr. 4. 11.

or to sit downe.

2. Our study and solicitous care

164 Sions teares

care must be so to liue as beseeems
such mercies and fauours, as our
gracious Father hath vouchsa-
fed to bestow vpon vs in giuing
vs so much and forgiuing so in-
finite a debt, (b) *wee must ayne*
at Gods Commaundements as a
marke, and as the Apostle saith,
to *uualke vworthy of the Lord and*
please him in all things, being fruit-
full in all good workes, especially
shew it in these particulars.

1. Study to walke with God
in the sence of his blessed pre-
sence, so knowing and being
affected with his loue as we sor-
get not his sacred presence, as
the Lord commaunds *Abraham,*
(i) *uualke before me & be vpright.*

Obiect. I but may the poore
humbled sinner say, I haue such
a corrupt, wandring, vnmorti-
fied heart, as I cannot bring it to
this passe?

Answe. Learne and practise
that aduise which the Lord ad-
viseth by the Prophet, *Humble*
thy selfe before him, to get a bet-
ter abilitie and power to uualke
with

leading to Ioy. 165

with thy God, for godly sorrow
with fasting and prayer will get
it, or nothing will.

2. Set the law of God alwayes
before thee as the onely perfect
rule of all thy actions, as *David*,
this is to be upright in our way, &
to walke in the Law of the Lord
which makes a man a blessed
man: as for those that walke by
crooked and by paths will the Lord
lead with the markers of iniquitie,
but peace shall be upon Israel. *Psal. 119. 17.*

3. Obserue the motions and
stirrings of Gods spirit within
thy soule to any good, else the
spirit will bee grieved within
thee, which by no meanes thou
mayst doe, for that is against
the Apostles charge: *Grieve not
the holy Spirit of God by which
ye are sealed up to the day of redemp-
tion:* But in any case and by all
meanes bee carefull to obey the
motions thereof, and that with-
out reasonings against it, or de-
layes which are dangerous, but
with all readinesse, speede and
cheerfulness, this is to walke
after

Gal. 5. 25.

Rom. 8. 1.

1. Thes. 5. 19.

Psal. 119.

Deut. 5. 29.

after the spirit, and not after the flesh: to reuine the spirit and not to quench it.

4. To excell all ciuill and honest men and hypocrites in this, that we carry a carefull eye and respect to all Gods Commandments, which will assure vs of safetie; then shall I not be confounded when I haue respect to all thy Commandments, and wee shall liue according to the will and desire of G O D himselte.

that there were such an heart in this people that they might feare me and keepe all my Commandments alwayes that it might goe well with them and with their children after them: So that to make cōscience of euery sinne, by prayer and the praetise of all the duties of mortification, to auoyd it, and also to obey God both in our soules and bodies, & that in euery part and facultie of both, and that all our dayes, so would it goe well with vs, and we should lay vp a good inheritance for our children after vs.

leading to Ioy. 167

5. We should so admite Gods loue, in deliuering our soules from death; our eyes from teares and our feete from falling, that we seeke the face of God in the light of the liuing, and neuer to come emptie handed, but to study with the kingly Prophet David, what to render to the Lord for all his mercies, & so let Gods vower be upon vs, and wee should euer be rendring prayle, which is our best sacrifice, yea all wee can re-tribute to him againe.

Pf. 116. 8, 9.
12

Pf. 56. 12, 13.

6. And the second of the seaven which the Apollle hath, is defence or apologie euen the stipulation of a quiet good conscience which maketh request to God, for it is the proper worke of a quiet good conscience to make Apologie or excuse vs before GOD: whence ariseth tranquillitie of minde, which the Apollle calleth the peace of God which passeth all vnderstanding, which hee prayeth may possesse the Philipians mindes in Christ Iesus: This is a blessing peculiar to Gods people, that

Apologia.

1. Pet. 3, 21.

Phil. 4, 7.

that haue it washed by faith in the bloud of Christ, and in the lauers of mortification, for this can proceede from no perfection in man; true it is that *Adams* conscience in his integrity, did excuse him before God, because there was nothing in him blameworthy, but since the depraued estate of man by the fall, no mans conscience can excuse him.

For besides those palpable sins of commission and omission, wherunto each mans conscience is priuy, is there a man liuing whose conscience can excuse him in the best workes that euer he did? may not all flesh cry out with the Church? is not all our righteousnesse as filthy and menstruous clowdes, &c. and with the *Psalmist*, Enter not into iudgement with thy seruant, for in thy sight shall none lining be iustified. And did not the *Eternall* appoint *Aaron* to offer sacrifice for the sinnes of the offerings of the children of *Israel*? but faith alluring the heart and conscience of remission of sinnes, & the

Isay. 64. 6.

Pf. 143. 2.

the pacification of the wrath of God justly conceived against vs for them, breeds loue, loue works godly sorrow, which is a sweete witness of Gods loue to vs, and so quieteth the conscience.

Obi. It may be objected, that many wicked mens consciences lye quiet?

Ans. There is in man, a quiet good conscience, and a quiet ill conscience, which is improperly said to be quiet, but only seemeth to bee quiet, yet is it but for a time, which if it be once awaked and rowsed vp either by the law, afflictions, or judgments of God, it will rage and storme like a fell dragon, tiger, or fierce cruell lion or mad dog, as did the consciences of *Kain*, *Achitophel*, and *Iudas*: *Mat. 27. 5.*

The reasons why the consciences of the most wicked men lye quiet and still, and that in the most till death, are

1. Ignorance, as did *Pauls* conscience, he thought he did GOD seruice in persecuting the Saints, and that he ought to doe many more

many things against the Name of Iesus: it was the ignorance of his conscience which was the cause of his vnfeelingnes.

2. Impurity, for the conscience is defiled, and so defileth the actions, and makes them vn-cleane, as Paul sayth, to the impure and vn-beleeuing, nothing is pure, for euen their minds & consciences are defiled: and how can the conscience doe his office being thus defiled?

3. Inconstant, because vngrounded, and so is carried and hurried hither and thither vpon every supposition.

4. Deceitfull, having lost the plainnesse and innocency which it had by creation, and is restored to the true beleeuer by Christ, which Paul rejoyced in, and doth now nothing but juggle, soyle, and decciue.

5. Injustice, so that in judging it determines against the truth, against God, and against the salvation of the soule: a wofull condition,

6. Lastly, through ill vsage

Ti. 1. 15.

2 Cor. 1. 12.

hath lost his tendernes, for when
it hath cryed oft times, it hath
not beene heard, or not regar-
ded, or that which is worse, snib-
bed, buffeted, and beaten, and so
resolued to admitt no more;
but as a scholler, apprentice, or
seruant, continually hained at,
buffeted and beaten, growes de-
perate, so is it with the consci-
ence, that it is like that which
Paul speakes of those ancient
Hereticks, which had their con-
science seared with a hot irons.

1 Tim, 4. 2.

Quest. How comes the consci-
ence to make Apologie, or to ex-
cuse vs from godly sorrow?

Ans. The conscience being
delivered from darknes, the Son
of God inhabiting it, and bring-
ing light into it, is able to dis-
cerne what the soule hath per-
formed, that which is commande-
d by God on his part, and the
promise and covenant made by
the Highest on his part, by which
he hath obliged himselfe to bee
propitious and fauourable, yea to
gve comfort and joy: Blessed are

172 Sions teares

Mat. 5. 4.
Psal. 126. 6.

they that mourne, for they shall be comforted, and they that sow in teares, shall reape in ioy, causeth the heart to rest vpon the promises with an holy security.

2. The Almighty hath appointed, as all the duties of mortification to be speciall meanes of this in particular, to mundifie and cleanse the conscience from that impurity and vncleannes which naturally is vpon it, that a man is able to say with boldnesse, as Paul, I haue in all good conscience serued God vntill this day: and so a great care in all things to do vprightly.

Aff. 13. 1.

3. Being thus cleansed and purified, it hath in it that plainnes, innocency, simplicity, and harmlesnes, which the Apostle speaketh of, Our reioysing is this, the testimony of our conscience, that is, simplicity and godly purenes, &c. we haue had our conuersation in the world, &c.

2 Cor. 1. 12.

4. Which brings forth in the conscience a diuine sentence, as in determining it judgeth for God, and as God, according to the

leading to Ioy. 173

the sacred Canon of his euertlasting word: and so

5. Constancy, and a kinde of habitual peace & tranquillity, so as no power of man or Deuil can compell or shake it, as *Iob* sayth, *I will keepe my righteousness, & will not forsake it, my heart also shall not reprove me of my dayes:*

Iob 27.6.

6. And so becomes a continuall refreshing. yea as *Salomon* saith, *a good conscience is a continuall feast: it will dwel with him, be with him at bed and board, ride with him, be a sweet companion with him when hee is alone. comfort him in his most vncomfortable afflictions. like a louing faithful wife that no chaunges or alterations can transmutate her affectionate heart from her dearest beloued husband, so is it with this blessed guest, a quiet good conscience arising from the sence of our reconciliation with God, wil make apology or defence for vs against the world & Deuill, in all times, places, companies &c.*

Prov. 15. 15

Thus haue I according to my

2 Cor. 7. 11.

Caluines in-
sist.
Commenta-
rys in 2 Cor.
7. 11.
Sermon of
repentance.

poore talent, opened and vnfol-
ded this point of godly sorrow,
which is one of the greatest pa-
radoxes in all practicall Diuini-
ty, with as much plainnesse and
perspicuity as possibly I can, if I
should further proceed as I haue
begun in the other fve signes &
notes of Godly sorrow, which the
Aposle Paul hath set downe in
the *Corinths*, I should be tedious
& therefore there being among
Diuines no difference about the
interpretation of them, I referre
thee to the blessed labors of that
Diuine Master Caluine, as also that
worthy Master *Arthure Denton*
who doe particularly handle the
only a word or two by way of
exhortation or vse.

1. Here is a sound ground of
consolation and comfort for all
true humbled soules. if it be true
godly sorrow, they may say with
Job, *After darknes I shall see light*
this fence of misery shall bring
me to the sweet fence of mercy
this sorrow may last for a night
but ioy shall come in the morning.

ter two dayes he wil remoue vs,
and the third we shall liue in his
sight, and as the Prophet *Hosea*,
I know this hand which is heavy v- *Hos. 6. 2.*
pon me, is vnder my head, to bring me
light out of this darknes, & life out of
that which for the present is more
bitter then death it selfe.

2. It reprocues the most part of
men; first, multitudes thinke it
aneasie matter to be saued, & that
there needes not so much adoe,
that a few light sighes, and Lord
haue mercy vpon vs, a little be-
fore, or at the last gaspe, is suffici-
ent, & some say also, they thank
God their sinnes neuer troubled
them, whereas it is certaine, that
neuer man went to Heauen, but
with great difficultie, and there-
fore our Sauour being asked, if
many should bee saued? answe-
red, *Striue to enter in at the streight*
gate, for many shall striue, & shall
not be able to enter. Neuer yet man
went to Heauen, but sayled by
hell, nor euer shall; & they that
neuer felt yet the smart of sinne,
shall one day finde, and that to
their

their cost and miserie, that there is the more behinde.

3. Many weepe & howle for their sinnes, & yet poore soules, are caselesse and remedlesse, because they are not directed to the right sorrow, & so spend weekes, moneths, and yeares, but neuer the better, the sinne remains, & the gashes and wounds made by the Deuill and corruption not cured, but the heart left comfortlesse still, & for such this Treatise is vsful, to lead them to the sweet fountaines of *Elie*, that they drinking of them, may satisfie their thirstie soules, and liue for euer.

Numb. 33.

4. This reproues all flesh, whose hearts are set vpon foolish & mad laughter & merriment, drinking, carousing, banqueting, iesting, and such like, and thinke all the world fooles but themselues, and such as they are, which cast firebrandes, poll-axes, swords and speares at the eies & faces of each other, saying, *am I not in iest*, as *Salomon* speaks: *Oh that they would*

Dem 32. 29.

be wise, then would they understand,
then would they consider their latter
end. Oh that these men would
but take the aduice which God
gaue to his own beloued people,
euen to consider what will be-
come of all this foolish, wicked,
abominable, sinful mirth, & whe-
ther it will hold out and comfort
them vpon their sick beds, or be-
fore the Almightyes Tribunal, as
also our blessed Sauour, the wise-
dome of the Father, calls them from
this mirth and jollity, & curseth
them if they continue in it, *woe*
be to you which now laugh, for you *Luke 6.*
shall howle & cry; and seeing it is
a sealed truth, ratified in Heauen
like the Lawes of the Medes and
Persians, neuer to bee repealed,
that either men must mourne
heere, or be damned, perish and
howle eternally hereafter, Let me
exhort; yea beseech you in the
Name of the Lord Iesus, to set on
worke about this grace speedily
and seriously; and the rather, be-
cause no time is properly ours
but the present, for time past

is irrecoverable, not to bee recalled by Angels or men, & for time to come, that is not ours, but the Almightyes, who knowes the continuance of his life, are we not tenants at will, and therefore delay not, nor procrastinate, if the Lord doe lengthen out thy daies, thou art not sure of the continuance of the meanes God now offereth thee in the ministry of the word, the Candlestick may be removed, as GOD threatened the Church of Ephesus: And the Kingdome of Heauen may be taken from thee, or thy heart may grow obdurate & hard, as Pharaoh did, or thou mayst ouerslip the time of the Lords gracious visitation, & so giuen vp to a reprobate minde, & haue that curse set vpon thy soule, which Salomon speakes of, because I haue called, & yett haue refused, you shall call and cry, & I will not heare you; but I will laugh at your destruction, and mocke when your feare commeth: & that which the Prophet Isay speakes of from the Lord: Goe

So

Apoc. 2. 1. 4.

Prov. 1.

Is. 6. 9. 10.

say vnto this people, ye shall heare indeed, but ye shall not vnderstand: ye shall see and not perceiue: make the heart of this people fat, make their eares heavy, and shut their eyes, lest they should see with their eyes, heare with their eares, & vnderstand with their hearts, and conuert, & I should heale them. To this purpose speaks the Author to the Hebrewes, comparing the heart of man to the earth, & the ministry of the word vnto the raine & dew from Heauen, if it fall vpon a soyle, that is not onely obnoxious to sterility, but brings forth briars & thorns, it is neere vnto cursing, whose end is to be burned. So that it is necessary that euery man should take the opportunity of the grace of God, & so the Scriptures call vpon vs to doe, seeke the Lord while he may be found, call vpon him while hee is neere, intimating to all flesh, that a man may let slip and passe ouer the season of mercy and fauour: & againe, to day if ye will heare his voyce harden not your hearts, as in Meribab, &c. Al men obserue the it

Heb. 8. 6 7

times,

times, the Mariner obserues the winde & compasse, the husbandman his seasons for seede-time & haruest, al mē their Marts, faires & markets, the season of Gods grace, & the tender & offer of Christ & the promises of the Gospel in the ministry of the word, is not alwayes obvious, the winde is not alwayes seasonable, seed-time & haruest is not euery season, euery day is not the Mart, Faire & market day, there is a time for the comming of the Bridegroom, & if men sleep and be carelesse, not looking to get oyle in their lamps, that is, sauing graces, and fruits of faith, their time may be past, and they lose their soules: there was a time when *Esaue seeking the birth-right with teares, yet could not obtaine it*: & it is possible that men liuing vnder a powerful ministry of the word, and shut their eares against it, resist the motions of the blessed Spirit, and cryes of their consciences, that that curse may bee set vpon that mans soule, (and I verily beleue

Mat. 25.

leading to Ioy. 181

it is vpon the soules of many li-
uing vnder the Gospel) which
our Sauour set vpon the fig tree,
Neuer fruit grow on thee hereafter,
because when he looked for fruit
he found nothing but leaues : so
when God lookes vpon congre-
gations, & particular persons (li-
uing vnder speciall, effectuall, &
powerful ministry) to find good
fruit, findes nothing but leaues
of formall profession (if that) it
is iust with his *Maiesty* to curse
that congregatiō & heart : *neuer*
fruit grow on thee: Neuer Sermon do
thee good but hardē thy heart,
to thy deeper & mote fearefull
condemnation, neuer mercie doe
thee good; or chastisment, but
brawne vp thy heart vnto fur-
ther vengeance and wrath, this
is the dregs and bottome of the
vials of the wrath of God in this
world, and where this curse is v-
pon any mans soule, his case is
miserable, & that which our Sa-
viour said, *Woe be thee Corazin &*
Bethsaida, for if the great wvorkes
which have beene done in thee, had
beene

Jerem. 15. 1.
Ezech. 14. 14

beene done in Tyrus and Sidon, &c.
 and it should be easier for Tyrus and
 Sidon in the day of iudgement, then
 for thee, &c. Yea whole king-
 domes, and Churches cases may
 be dangerous and desperate, that
 God will heare no prayers for
 them, no, not of the most righ-
 teous men, Iob, Samuel, Daniel, and
 that he shall commaund his Pro-
 phets not to pray for them, or if
 they doe he wil not heare them.
 Therefore thou shalt not pray for
 this people, neither lift vp cry or pray-
 er for them, nor intreat me, (n) for I
 will not heare thee. So that a
 Church or kingdome that pro-
 fesse Religion may so prouoke
 the eyes of Gods glory that their
 condition may be worse, & more
 dangerous and desperate then
 the condition of the Heathen;
 for concerning them the Lord
 himselfe sometimes giues com-
 maundement that his people
 should pray for them. (o) And
 seeke the prosperity of the City wher
 I haue caused you to be carryed
 away captiues, & pray vnto the Lord
 for

u Iere. 7. 16.

o Ierem. 29. 7

leading to Ioy. 183

for it. This being so miserable and wofull must of necessitie bee the condition of many a man, yea of some Churches, the Lord giue grace to this Iland to considerie, and I conclude this point with the speech of righteous Noah, *The Lord perswade Iaphet to dwell in the Tents of Shem.* Thus of the dutie.

Next of the fruite, benefite or priuiledge thereof which is strange and wonderfull, for the Lord workes in matters of grace by contraries in the iudgement of flesh & bloud, the thoughts of the Lord are not as the thoughts of man, but as the Prophet *Isai* saith, *For as the heauens are higher* *Isai. 55. 9.* *then the earth, so are my wayes higher euen your wayes, and my thoughts aboue your thoughts.* Naturall Philosophie, & mans reason teacheth, it is a sure axiome in naturall things, that each like begets his like, but in Diuinitie it is oft as true & certain, that contrary causes beget contrary effects; as life springs out of death, the

g Math. 5.3.
John 8.

J Math. 5.4

o Psa. 126.5.

the way to bee rich, and to bee Kings, yea to inioy the Kingdome of grace here, & the kingdome of glory hereafter is for me to be poore, as our blessed Saviour saith: (g) *Blessed are the poore in spirit for theirs is the kingdome of heaven*, Men must serue if they would be free, and touching our point in hand, men must mourne with true godly sorrow if they would be partakers of the consolations of God, and thus runne all the promises in Scripture: (f) *Blessed are they that mourne, for they shall be comforted*: Again (e) *They that sowe in teares shall reape in ioy* Behold here one of the greatest wōders in the world though no miracle, a Paradox to nature, and incredible to the world, that the onely way to a merry blessed life is to mourne, & also that if neuer any man or woman did, or euer shal, bewaile their sinnes with this true godly sorrow, but it brings forth the pleasant and sweere fruite of ioy and diuine consolation: If a man

(should)

should aske a Diuine this question, what should I doe to bee merry when I am sad & heauy? Were it not a strange answer, go mourne and weepe, and yet it is not more strange thē the course our Sauour took with the blind man whom he cured, (u) *he made* u Iohn 9. 6.
clay with spittle and anoynted his eyes, in all naturall reason a medicine fit to put out the eyes, rather then to procure sight, and yet it cured him: much like the counsel he gaue to the rich yong man in the Gospell, that propounded that sauory question: *Good master what shall I doe to enter into life?* When hee iustified himselfe to haue kept the Commandements, bad him if hee would be truly rich, *Go sell all thou hast, and giue to the poore, and thou shalt haue treasure in heauen.* This is the sacred and wholsome counsell the holy Ghost giues oft to all that would attaine to a true sweete, comfortable merry life, forsake & relinquish the profits, and carnall delights, which

at the best are but sensuall, temporary, or naturall, and get thee with that *Leprons Assyrian*, and wash in *Iordane*, get to the sweet lauers of mortification, especially this chrystalline fountaine of godly sorrow, set before thine eyes God offended and beloued, let thine heart feelee the smart of thy sinne committed, against a God, not of infinite Maestie, splendor and glory onely, but of infinite bountie, goodnesse, graciousnesse and mercie, who hath not onely bestowed and giuen thee so infinite fauours, but also forgiuen thee so infinite debts: behold thy blessed Saviour induring the insupportable wrath of his father, in his agony sweating droppes of water mingled with bloud, nayled vpon the Crosse, shedding his most precious and sacred bloud, and crying out, (a) *My God my God why hast thou forsaken me*, and this for thy sins, say to thy soule my sins are the cause of all these indignities, and torments which

a *Matth. 27.*
46.

heindured, it was not so much
Indas the high *Priestes* or *Pilate*
 that thus vexed my deare Sau-
 our, as my sinnes, they were the
 traytor, crucifier, and murtherer
 of this blessed Sonne of God, &
 assure thy selfe, yea my soule for
 thine, the sacred Spirit the com-
 forter will refresh, refocilate and
 comfort thy poore afflicted heart:
 this, this is the right way to the
 fountaine of true spirituall con-
 solation, and this is the fauorie &
 wholesome counsell of the spirit
 of God the only true comforter.
 Listen not to those *Syrens* of
Rome that aduise afflicted con-
 sciences to goe, on pilgrimage to
Rome, *Cāpostella*, *Ierusalē*, *Crægh-*
Patrickke, *saint Smithens-well*, or go
 cruciate and vexe thy selfe with
 whippings, going barefoote, or
 ypōbared knees, or giue so much
 money to such a Colledge, *Fra-*
ternitie, *Abbey* and such like, of
 all which I may truely say as the
 Lord by the Prophet: (b) *Who*
required these things at your hands:
 Thus did *Martine Luther* cru-
 ciate

b Iero. 19. 5

ciate and vexe his soule and body but found no ease; but the paine, torment, and smart of his sinne remained still vpon him, vntill he humbled his soule with this sorrow. And as bootelesse and helpleffe is the counsell of the world, who when they see a man dumpish and sad, aduise him to imitate the practise of cursed Cain to build Cities, &c. and the doctrine of our wicked, iouall, aduisers is to drinke away such dūpish & mopish heart quames, of all which I may truely say as Job said of his friends: *Miserable comforters are yee all.*

Quest. But what is this ioy & cōfort that is promised to these mourners so oft in the sacred Scriptures, that wee may knowe and desire it?

Answ. It is as hard to knowe and discerne this ioy, as it is to conceiue the sorrow, for nature teacheth it not, but it is supernaturall and a speciall gift of the highest to his elected, and converted children, and those onely know

know what it is which voluntarily seeke this godly sorrow, I will answer this question therefore by a distribution as formerly of sorrowes, so now of ioy into the seuerall kindes vntill I come at that true ioy, and there are three kindes of ioy.

1. Naturall ioyes.
2. Vnnaturall or diabolicall.
3. Spirituall.

Concerning naturall which I call so; because they proccede from nature and naturall causes and these are of two sortes.

1. Such are meere naturall ioyes which in themselves are neyther good nor euill, but are made good or euill according to the object they are set vpon, and the measure not passing their limites and boundes God hath set them which Salomon commends.

(x) I praysed ioy, for there is no goodnesse vnder the Sunne, saue to eate and drinke and reioyce: like so (y) A ioyfull heart makes a cheerefull countenance, &c.

x Eccl. 3. 13
y Pro. 13. 13

2. Some are from nature de-
praued

praued and corrupted, wherein men become sensuall, giuing themselues vp to Epicurisme, totally taken vp with the delight of the pleasures of this life, as banquetting, carrowling, sports, for which the wise man vpbraid and derides the young man, (a)

a Eccles. 11.9 Reioyce O young man in thy youth, &c. And Iob speaketh of these wicked persons, (b) that they take

b Iob. 21.12, the Tubret and Harpe, and reioyce in the sound of the Organes. (c)

13.

c Deut. 32.29 They spend their dayes in wealth & neuer looke vp to God, or consider their latter end which would make them wise, but in that estate and condition suddainely They go downe to the graue, &c.

2. Vnnaturall. 1. More apert or diuclish ioyes and they are of two sortes.

2. More secret. 1. Those that are more expresse and plaine are of two sortes.

1. To ioy in sin, cyther our owne sins as Salomon saith, The foole that is the wicked man,

make

makes but a sport of sinne, or else to reioyce in the euils of others. & the finnes of the times which we ought to mourne for, and bewaile with inward and hartie griefe.

1. It is a diabolicall and diuellish ioy to reioyce in the misery and calamitie of the Church of God, this is a grieuous sinne, for which the Lord threatned (d) Rabbah, that it should bee a dwelling place for Camels, and the Ammonites a sheepe-coare, euen because they reioyced in heart, clapped their hands at the fall of the people of God. d Ezek. 25.
5.6.

2. Those which are more secret and hard to bee discerned are of two kindes.

1. When as through impatience, shortnesse of spirit, and diffidence in sharpe and tedious afflictions, they are wearie of their liues, & though they feare to lay violent hands vpon themselves, yet would be glad (a sin against nature) that any would deprive them of life, of which

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b *Iob. 21. 12,* the *Tubret* and *Harpe*, and reioyce in the sound of the *Organes*. (c)

13. c *Dan. 32. 29* They spend their dayes in wealth & neuer looke vp to God, or consider their latter end which would make them wise, but in that estate and condition suddainely They goe downe to the graue, &c.

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Job. 3. 21. 22

Job speakes, (e) They long for death, and if it come not: they would even search it more then treasures which ioy for gladnesse, and reioyce when they can finde the grave.

2. A ioy from the illusion of Sathan feeding mens securitie with seeming ioy, delighting & ravishing the heart for the time meere conceits without foundation from the sacred Scriptures from whence all the cōsolations the spirit of God exhibites are deriued. This is a meer presumption which causeth the hypocrite to reioyce when he hath no iust cause, he thinkes all his seeming graces to be sound and saving, as faith, loue, sorrow, and repentance, when (if he would bring them to examination & tryall) all would be found farre other wise. Like a begger that in drunken sleepe dreames, that he is noble, possessed of stately palaces and large reuenues, his Table richly furnished with fat and pleasant meates and wine in boundance, full cofers, plenty of

of attendants, and costly appa-
rell, with instruments of musicke
&c. A meere delusion, for when,
he awakes, he is base, poore, na-
ked, hardourlesse, hungry, &c.
Obioured let vs not be deceived
by the methodes and stratagems
of Satan to trust in vaine hopes
which will not profit vs, as if we
were true beleeuers, because some-
times we haue cyther been attra-
zed and terrified for our sins at
the preaching of the word, as
Felix trembled at Pauls Sermon,
and Ahab was troubled at the
hearing of Eliah: or because we
haue sometimes felt great ioy in
hearing. It is questionlesse thou
mayst cyther weepe, or reioyce
at a Sermon and bee damned for
ought! know, if those be all the
markes thou hast of the truth of
thy sauing graces. For the Scrip-
tures are expresse and plentifull,
that an hypocrite may receiue
the word with ioy, (g) Taste of
the heauenly gift, as a Cooke,
though not as a guest, haue some
apprehension of Christ, some

Matt 13. 20
Hebr. 6. 5.
and 10.

sight of the fauour of God, some worthy gifts of the holy Ghost, some glympse of the hope of eternall glory (all which make vp his ioy.) And yet for all this be but an hypocrite, and fall totally and finally from these graces of the spirit of God, and die vnder the sinne against the holy Ghost, be a reprobate and eternally damned in the end of his life. This is so like and neere the cōsolation & ioy that no *Ebrai- mite* can distinguish it, no more then (h) *Shibboleth* from *Sibboleth*, that not two & forty thousand onely, but infinite millions of soules perish for want of the knowledge and examination of the truth of this grace in their owne hearts: and it is certain that no wicked man euer did, or possibly can know, much lesse attaine this blessed priuiledge: (i) *The stranger shall not meddle with this ioy*, this is that (k) *white stone* spoken of in the *Apocalypse* ha- ving the new name written which none knoweth but he that receiveth it.

h *Indg.* 12. 6.
סכרת
סכרת

i *Prin.* 14. 10

k *Rom.* 2. 17.

3. Spirituall ioyes, which I call spirituall, because they are celestiaall, heauenly and supernaturall, wrought and exhibited by the spirit of God, and perpetuated by the same blessed spirit for euer; this is a Riddle & Paradoxe to nature, and therefore as the Church prayed: (1) arise O North and come O South and blow on my garden that the spices thereof may flow out: So I beseech the most high God to powre vpon me the spirit and grace of illumination, and holy affections that I may conceiue and be inabled to vnfold & make plaine this sacred blessing to the vnderstanding of the simplest, that their soules may partake thereof.

Spirituall ioyes are of two sorts. { 1. In this life.
2. In the life to come.

Those in this life are of two sortes. { 1. The one a dutie.
2. The other a grace.

1. That which is a dutie, is

Deut. 18.

47.

that which man brings & ought to bring vnto God, as his comā-
dement, the want whereof the
Lord threatens to punish and
plague in his owne people: (a)
*Because thou diddest not serue the
Lord thy God with cheerefulness
and a glad heart in the abundance of
all things, therefore thou shalt serue
thine enemies in hunger and thirst,
and nakednesse & want of all things,
&c.* This dutie is requisite & ne-
cessary in each particular seruice
or worship, which any man per-
formes to God or duty of righ-
teousnesse or loue and charitie
eyther to the good, or euill, and
I doubt not but this also springs
from, and is much furthered by
Euangelicall and godly sorrow,
but yet it is not that which is my
purpose to speake of and insit
vpon.

2. Is a grace which God giues
to man as a testimonie and symp-
tome of his acceptance of our
humiliation and godly sorrow,
and the Lord not only comman-
deth his seruantes to reioyce (b)

Reioyce

Reioyce in the Lord alwayes, againe
I say reioyce: (c) Reioyce O daughter
of Sion, be yee ioyfull O Israel: be
glad & reioyce with all thine heart:
O daughter of Ierusalem. So doth
David inioyne spirituall reioy-
cing to all vpright hearted, (d) &
nseth by three degrees as ap- d Psal. 32. 11
peares in the Originall.

1. Be glad signifying inward *Shimen of*
and hearty ioy conceiued by the *Shamar.*
presence or hope of some belo-
ved and desirable good.

2. Reioyce o expresse the ioy
by some outward gesture, some- *Gilead of Gil.*
times vsed for dauncing. *Hormina of*
Raan.

3. Be ioyfull: or shewre for ioy,
thus I say not onely God com-
maunds his people to reioyce, &
commaunds his Embassadors to
comfort them: (e) *Speake comfor-* e Is. 40. 1. 2
tably to Ierusalem, &c. but also the
gracious & mighty Lord is obli-
ged & bound by promise to giue
them speciall ioy and gladnesse as
a speciall prerogatiue and priui-
ledge. For besides that the Gose-
pell in generall is the doctrine of
glad tydings, there are particular

May 31, 30

115ay 31, 3. and speciall promises for ioy (f)
Surely the Lord shall comfort Sion,
he shall comfort all her desolations,
he shall make her desert like Eden, and
her wilderneſſe like the garden of the
Lord, ioy and gladneſſe shall be found
therein, prayſe and the voyce of ſing.

42/57 65-14

gives. 31.12

Feb. 6, 1922.

§ Metb. §.4.

RP/41.136.5

11say 33. 30. and speciall promises for ioy (f) Surely the Lord shall comfort Sion, he shall comfort all her desolations, & shall make her desert like Eden, and her wilderness like the garden of the Lord, ioy and gladnesse shall be found therein, prayse and the voyce of singing. Again: (g) My seruants shall sing for ioy of heart, and yee shall cry for sorrow of heart, &c. And as the Lord binds himselfe in generall to exhibite & giue ioy to all his seruants, so more specially to those that mourne doth hee not onely promise ioy: but also to perpetuate their ioy: (h) And yee now therefore are in sorrow, but I will see you againe, and your hearts shall reioyce, and your ioy shall no man take from you: (i) Blessed are they that mourne, for they shall be comforted: (k) They that sowe in teares shall reape in ioy. Again, sorrow ouer night but ioy in the morning.

Quest. Wherein doth this promised ioy of these mourners consist? And this question is necessary both to bee propounded and answered.

1. In respect of the world; who object and say, they can see neither such joy, or cause of joy in these Professors.

2. In respect of many poore weake belecuers themselves, who are either in the bud and nonage of their conuersion, or in some fit of temptation and desertion, and so are not sensible thereof.

Ans^w. Their joy is 1. Internally. ariseth two waies: & 2. Externally

1. Internall } 1. in things present.
is twofold: } 2. In things to come.

1. In things present, and that in seuen particulars:

1. They haue the presence of God like the Sun to refresh them

The Lord (a) hath taken away thy iudgments; he hath cast out thine enemy; the King of Israel, euen the Lord is in the middest of thee, thou shalt see no more euill. To this purpose speakes David, that God shall giue them drinke out of the riners of his pleasures. God is in the midst of his people by his special presence

a Ez^{ra}. 3. 19
Ps. 84. 11.

b Ps. 36. 7. 8

not of his essence, but of his grace, & is the same to them, & is more excellent then the Sun is to the creatures, or the riuers & pleasant streames to the thirly: the vision of God is the greatest felicity of the Saints in Heauen, albeit their great excellency and glory, and the presence & vision of God by faith in the state of grace, is the beleeuers speciall happines & felicity, euen Heauen vpon earth, this the miserable mole-eyed world vnderstands nor sees not.

A. 14, 16,

2. They haue in the the Spirit of God, euen him that is called the Comforter, whom our Sauour prayech may abide with them for euer, which no vnregenerate man hath, or euer had, & this Spirit of God is an euertlasting spring of spirituall and heauenly joy, sweetning & refreshing the soule two wayes:

1. In the testimony of the Spirit, that our names are written in the Booke of life, wherein our blessed Sauour hath bidden vs rejoyce, rather then that the Devils are subjected

leading to Joy. 201

subiected to vs, and this joy by the testimony of the Apostle Peter is (e) unspeakable and glorious, he is the great Comforter of his Church. 1 Pet. 1.8.

2. The graces of the Spirit are full of heavenly delight to bee assured, that a man hath receiued them effectually and sauingly. Faith hath a speciall sweetnes & pleasant joy, and therefore called the joy of faith, yea the Apostle Phil. 1.29. sayth, it hath a power that reacheth to the consolation each of other. I long to see you, that I may be comforted by our mutual faith And if temporary faith hath such joy, much more justifying & sauing faith. So hath hope also his pleasure & delight in the expectation of the promises of this life, and the pleasures at Gods right hand for euermore. Rom. 1.12. Rom. 12.12.

3. They haue joy in the contemplation & meditation of the miseries they are freed and deliuered from, as the wrath of God, the power of death, hell, sinne, the graue, the deuil, than the sting of

Lev. 15.

all their enemies is taken out, and that they can beholde them as vanquished foes and adversaries, haue they not much more cause to leape and showte for joy, then *Moses; Aaron, and Miriam, & the people* to take the timbrell, and to daunce at their deliuerance from *Pharaoh & his hoste*; no wonder then though there is heard in all their Tabernacles and houses the voyce of melodie, Psalmes, and thankesgiuing.

2 Pu. 1. 5. 4

4. They haue assured knowledge of a right to all Gods promises to comfort them, by which they are made partakers of the diuine nature. This is a sweet fountaine, out of which they draw waters of refreshings and joy.

5. As there is great joy in the assurance and first euidence of the sauing graces of Gods Spirit planted & settled in the heart, so to see them bud, sprout & spring, as men in the spring-time delight & solace themselves in beholding the seedes to spring, and budds to put out in the seueral plantes, especially

cially considering our Lord Iesus delights to come into the gardens to walke there to delight himselfe in beholding the sweete & blessed growth in graces & holy duties, and hence ariseth joy euen in afflictions for the name, & in the honor of Christ, as in al the Martyrs, & the Saints, *who suffered with Ioy the spoyling of their goods.* As also to see the weedes of sin to be euer-mastred, and rooted out thereby. Heb. 10. 34.

6. In the testimony of a good conscience, which is (as Salomon sayth, *a continuall feast* : hauing witnes that in *simplicity and godly purenes, and not in fleshly wisdom,* he hath conuersed. That a man hath not moyled, & al be smeared and dirtied himselfe & the conscience in lusts and pleasures, but hath maintained a blessed combat, and cherished the pantings, breathings, and longing desires of the Spirit, against the cursed lusts and corruption of the flesh: As also in the fauour of God, reconciled by Christ, the conscience testifying

1 Cor. 1. 31.

204 Sions teares

Rom. 8. 21.

stifying this atonement, the soule is at quiet peace and repose in his loue, as the childe in the mothers lap or fathers armes.

g¹ Cor. 5. 17.

h Gal. 2. 20.

i Eph. 3. 17.

k Phil. 3. 3.

7. In Iesus Christ who is in (g) vs by faith, (h) liueth, & (i) dwells in vs; & so as Paul sayth: we worship God in the Spirit, (k) and reioyce in Iesus Christ. The wise Merchant takes more pleasure in the pearle, then in all his estate besides. And the Apostle accounts al but losse & dung in comparison of Christ: *Zaccheus* receiued Christ joyfully, not into his house onely, but into his heart especially: And it is not possible to be otherwise for the faithfull soule being the sweete and beloued Spouse of Iesus Christ, should estimate, or delight in any thing in the world aboue, or comparable to her amiable & beloued Head and louing husband.

Phil. 3. 8.

Rom 12. 12

2. For time to come, they find much joy in the hope & expectation of that ioy & glory which they shal inioy in Heauen, in the mercy and saluation of God, as *Dauid* sayth,

leading to Ioy. 205

faith, I trust in thy mercy mine heart
shall reioyce in thy saluation: In that
presence of glory where the Lord
shalbe more then a Sun to refresh
& revine them, and more then a
shield to defend them.

Psal. 13. 5.

Psal. 118.

Thus of the interna'll meanes or
well springs of heavenly ioyes.

2. Externall, or from without,
and that in three particulars:

1. In the Word & blessed ordi-
nances of God; for the Word,
David esteemed and delighted in
it more then in his appointed
food, & pathetically cryes out O
how loue I thy Law, it is my medita-
tion continually. It is a character &
true vndoubted marke of such as
feare God, that they haue great
delight in his commandements. In
the Word are described & deli-
neated the wayes of wisdom, &
the invaluabie pleasures & trea-
sures thereof, which make a man,
possessing her, truly happy. Bles-
sed is the man that findeth wisdom,
and getteth vnderstanding: for the
merchandise thereof are better then
the merchandise of silver, & the gaine
thereof

Psal. 118.

Psal. 118.

Pro. 3. 13.

thereof better then golde: length of
 dayes are in her right hand, & in her
 left hand riches & glory: her wayes
 are wayes of pleasure, & all her paths
 prosperity: she is a tree of life to them
 that lay hold on her, and blessed is hee
 that retaineth her. The Gospel is a
 deep & sweete fountaine of pre-
 cious promises, & the Spirit wor-
 keth consolation by the Scrip-
 tures. There is the ioyful tydings
 of saluation, the blessed doctrine
 and assurance of free remission of
 finnes, & our full iustification, by
 the redemption of Iesus Christ,
 published and proclaimed; there
 are the pleasures of Gods House,
 there is foode for the children of
 the most High and great King, to
 nourish them vp to eternal life;
 this they desire, as infants clothe
 them with tissue or cloath of
 gold, bespangle them with the
 most Orient pearles that the East
 or West Indies can afford, set most
 curiously in the finest gold of O-
 phir or crusado, trundle before the
 apples of gold, bring them instru-
 ments, make the most melodious
 harmony

Mem. 13. 4.

1. Pm. 2. 3.

harmony & musicke that Art can deuise, make them heires of this great Vniuerse, yet nothing pleaseth them but the brest; so assuredly not any thing can satisfie the true childe & adopted heire of God, but the sweete sincere milke of the Word, that is their proper element, they will trauail from sea to sea to finde the word of the Lord, they can no more liue without it, then the fish without water, the mole without earth, the camellion without aire, & the Salamander without fire, and when they finde it, they feed vp on it, and nourish vp their soules with ioy to eternal life.

And for the ordinances of God they are as (k) wels and fountaines, out of which they draw with ioy waters of life and comfort, as the ministry of the word they long after it with earnest & most affectionate desires, as the (l) chased Hart panteth after the coole chrystaline streames, when they are absent from it and de- priued of it, they cry out, (m)

h 1s. 1p. 3.

1 Psal. 42. 7.

m Ps. 84. 2. 5.

Oh

Oh how amiable are thy Tabernacles O Lord God of hostes, My soule longe: h and fainte: h for the Courtes of the Lord: pronouncing the Sparrow and Swallow happy that may build their nests neere the Altar, concluding that they are blessed which dwell in his house, for they feede vpon the words of Christ vnto eternal life, and so haue their hearts lifted vp to ioyfullnesse and the prayles of God.

The Sacraments are other blessed fountaines and wells of ioy, wherein Christ is before them crucified to the eye, to the increasing & strengthening of faith & all other sauing graces of the Spirit, which faith is the roote & mother of: In like manner is spirituall ioy conueyed to the soule in the vse of the rest of the ordinances of God as confession of sinnes, godly sorrow, prayer, reading, conference, and such like, wherof euery true bele cuer hath experience, in the secret consolations & raiuishments of the heart,

which

which the spirit of God doth exhibit in the due & serious vse of these sacred ordinances.

2. In the sweete fellowship & communion of Saints, they finde secret Ioy, David professeth that *Psal. 16. 3*
all his delight is in them that excell in vertue. In respect of this Paul longed to be with the Romanes that he might be comforted by their mutual faith, to haue fellowship with them publikely in the vse of the Ministry of the word, Sacraments, & prayer, and privately in the vse of the more private duties of gillynelle, as exhortation, they as Salomon saith, *The face of a friend sharpeneth his friend, & as the Apostle saith, & bet one another to loue and good workes,* they stirre vp & inkindle the graces of God: I may say of such, as David, *I reioyced when they said let vs goe vnto the house of the Lord: pull brandes in sunder, and you extinguish them, lay them together and they flame,* and as the Ioy & felicity of Gods people is enlarged by their mutuall presence, so
 also

Rom. 1.

*Psal. 137.
 Hos. 6. 2.*

Exod. 18. 9.

also is it great ioy to heare of their welfare being absent, eyther the prosperitie of any priuate & particular belecuer, or the welfare of the Church in generall. When *Iethro* heard of all the good the Lord had done for *Israel*, reioyced: great is the ioy of euery true belecuer to see the word to bee magnified, and the Gospell to haue free passage, pulling men out of the fire of sinne, and snares of the Deuill by the mighty power of it, in which the very angels ioy, much more man, but most of all faithfull Ministers account it the chiefe and principall part of their happynesse in the world to beget & bring home soules of wandring sheepe to the fold of their Lord: yea they preferre *Ierusalem* and *Sion* to their chiefe ioy. And if this be a great portion of the ioy of the Saints in heauen, it is vndoubtedly a special part of the true belecuers ioy on earth.

3. They reioyce in the fruites of their faith & that two wayes.

1. In

leading to Ioy. 211

1. In their Euangelicall obedience or action, because they know it is both pleasing and acceptable to God, to Christ, and to the spirit within them, as also because they are sure of a blessed recompence of reward, as Paul saith, *Bee stedfast, vnmoueable alwayes, abounding in the worke of the Lord, knowing that your labour is not in vaine in the Lord.* They know that their sweete husband Christ comes into the garden among the beds of spices, and to gather Lillies, when the garden of their hearts bring forth abundance of sweet flowers and fruites of holinesse and righteousness, it is delectable & ioyfull vnto Christ whom they loue, it must needes bee ioyfull vnto themselves. They well vnderstand, that if they feast Christ with their obedience, he supping and feasting with them as he promisseth, will feast them, and with the blessed influence of his grace and consolations of his spirit, they herein are like to their blessed head Christ, whose meate & drinke

COL. 15. 58.

APR. 3. 20.

drinke was to doe the will of his Father. Assuredly the experience of every childe of God knowes this in his soule, that, that day wherein hee is most fruitfull in well doing, his heart is most satiate with spirituall ioy and heavenly contentment.

James .1.

2. As they reioyce in their holy actions, and obedience, so in their passions and afflictions, for the Gospell and name of Christ, they count it all ioy when they fall into manifold tribulations, they know it is a gift of God, not onely to beleue, but also to suffer for his name, that the Sonne of God is a copartner with them in their sufferings. Thus it is euident how the Lord in his eternal wisdom and loue to his poore seruants to provide all these holy meanes to conuey sacred and secret holy ioy into the hearts of his, & yet are they not exempted or barred from their portion of ioy in outward things (which is all the ioy wicked men haue) and in the worst and weakest beleue

leading to Ioy. 1213

hath more right and cause of re-
ioycing then the best, richest, and
most potent carnall man in the
world.

Before I passe this point I sup-
pose it meete to answer some ob-
jections.

Obiect. The prophane scor-
ners say, that none reioyce in the
word but such as haue nothing
else to reioyce in onely a compa-
ny of poore people.

Ans. This is an impudent false-
hood by which the Deuill be-
guiles them, was not *Dauid* rich &
yet he said: *The law of thy mouth*
is better to me then thousands of gold
and silver. That kingly Prophet
by the spirit of prophetic fore-
saw & foretels of all the Gentile
kings, when they should come &
taste the sweetnesse of the Gos-
pell should sing the prayes of the
Lord, because the glory of the Lord
is great.

Psal 115. 172

Psal 113. 4. 5

Obiect. The ciuill man saith
he seeth no such mirth and ioy in
such as professe: Nay it is a re-
futed axiome, and maxime a

menght

mongst them, that those who indeede and good earnest religione themselves to liue the Christian life, are lumpish, heauie, and uncomfortable, and that they alwayes bid farewell to all mirth.

Ans. This is a grosse imputation, and an impious scandal put vpon religion by their father the Demill, & their wretched hearts, & tongues, to bring religion into disgrace, & disregard in the eye of men: but:

1. It is to bee observed, that Moles, Owles, and Battes cannot see the light, nor the blinde iudge of colours, they haue no vnderstanding of these things. The natural man, saith the Apostle perceiueh not the things that bee of God, neither can he, because they are spirituallly discerned: they must be Jewellers that value pearles of price, and of Gods Family, for the stranger shall not meddle with their ioy. It is true indeede that the sweet ioy is an immediate branch issuing & springing out of godly sorrow, & no man euer was, or

ner shalbe truely cheereful, that neuer was soundly humbled at the sight of his sinnes, and this püsseleth the squint eyed world, who either cannot see, or haue not faith to beleue Gods almighty power, who out of this darknes bringeth light, and ioy to the righteous.

2. They are deceiued in the people of God, who after inlightning & conuersion hauing tasted of these celestial ioyes, cannot now reioyce carnally, as before; but thinke & esteeme al that ioy, madnes and folly, like fooles to throw axes, hammers, firebrands, and deadly weapons at the faces each of other; but now fixes his eyes vpon better obiects & causes, which the world not able to discern, thinke they haue no ioy at all because earthly ioy is vnfauory to him at least in cōparison of these: but I may answere with our Sauior, I haue meat that ye know not of: so they haue ioy and mirth which they conceiue not.

3. The world themselues are the

the cause to disquiet and unsettle the ioy of Gods people by those wrongs, iniuries, scandals, and afflictions that they cast vpon, and bring them into, not willing that they should inioy any gladnes, peace, or content, and then they lay the blame vpon their profession.

Obj. The last obiection is of such as professe Religion, who oft complaine of their want of consolation, and are ready to murmur, and discouraged.

Ans. I confesse there are many who want the comfort and sence of the ioy and consolations of God, as some in their nonage and cradle of godlines, & some other in fits of temptation, or times of desolation, and many through their own ignorance, negligence, and carelesnes. In some it is through ignorance of the markes and signes of faith, and the rest of the saving graces of Gods Spirit, and so are in doubts and feares, and the Spirit of bondage, as the Apostle calls it.

2. Some are ignorant of the causes of true ioy, as that their names are written in the Booke of Life: that they are borne not of the will or blood of men, but of God, sonnes of the most high, heires, yea coheires with Christ the naturall Sonne, to an eternall Kingdome by adoption & grace, members of Christ, estate into a blessed interest and right, to al the creatures, blessings, and ordinances, guarded by Angels, kept by the Almighty himselfe, and his power vnto saluation.

3. They obserue not, nor conceiue how the *Spirit of God* doth exhibite and giue this ioy and comfort in the due vse of his ordinances, as the ministry of the Word, Sacraments, and Prayer, or else in the due vse of the priuate, as meditation, conference, prayer, reading, singing of Psalmes, &c: & so grieve the holy *Spirit*.

4. They doe not seriously seeke the pardon of sinnes, as condemned prisoners at the barre, importune the Iudge for their liues: or

L if

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if they pray sometimes, it is but
seldome.

4. They are not conscionable
in the practice of all the duties
of godlines, they sowe not good
seed, (a) *that he which soweth, and
he that reapeth may reioyce together.*
Could men bee more fruitfull in
wel-doing, they should haue (b)
more joy; sterility & barrenesse
brings anguish and sorrow, and
fruitfulness in obedience, brings
consolation, and abundance of
peace, and heavenly delight and
joy.

a Job. 4. 36.

Gal. 6. 8. 9. 10

b Mat. 25. 21

1/35. 8. 10

5. Many are incumbred and
intangled with some grosse sin, as
the sin of their nature, or of their
particular calling, which hinders
this consolation and joy of the
soule. *The transgression of the wic-
ked is his snare, but the righteous doth
reioyce and sing.*

Pro. 35. 6.

6. They receiue not the Law
of God into their hearts, which
if they did beholde the promise
verse 11: *The redeemed of the Lord
shall returne, & come with ioy to Si-
on, and everlasting ioy shall bee upon
their*

Is. 51. 7. 11.

leading to Ioy. 219

their heads, &c: they only haue an
idea or superficies in the brain, but
it comes not into the heart.

7. Many liue not in peace, but
are passionate and contentious,
and so breake off all their Ioy, or
at least hinder and weaken it
much, for passion, contention and
pride, do strangely, though secret-
ly disturbe and hinder the conso-
lations of God, & therefore doth
the Apostle exhort the Corinthians,
Be of good comfort, bee of one minde,
liue in peace, and the God of loue &
peace shalbe with you.

1 Cor. 13. 11.

8. They sorrow not for their
sins, or not with godly sorrow,
for if they did, they should reape
in Ioy.

Ps. 126. 5. 6.

Is. 61. 1. 2. 3.

Thus it manifestly appears
that true Religion & the profes-
sion thereof is not the cause of the
vncheerfulness, heauines, and sor-
row that is in the world, but the
cleane contrary, and that the fault
is the corruptiō which is in men,
and therefore let vs lay the impu-
tatiō & blame where it is, in mans
owne corruption and defects.

L 3

Again

Againe, such professors are to be blamed as leade a melancholick, heauy, vncheerefull life, because thereby they obscure the lustre and glory of their Christian profession, and are a dishonour to their *Lord and Master*, for the world that know not the priuiledges and libertie of the sonnes of God, easily thinke they serue a hard and rigide master, or father, who is not willing to haue his children and seruants inioy any sweet mirth, or liue sweetly and comfortably. They doe besides al this, hinder & wrong themselues, by detaining themselues from thankfulness, it is also an obstacle to their faith, prayers, layes them open, & exposeth them to temptations, or apostacy, & generally vnfits them to all the duties of piety and righteousness: And for the most part this deapnes of spirit and sadnes, ariseth from passion, pride, worldly sorrowes, and griefes, or some of the causes before specified.

Quest. But seeing so many sortes
of

Leading to Ioy. 221

of false joyes may be, & are oft in the soule, by what characters, and symptomes may the true ioy bee discerned, from the counterfeite, especially the illusions of the deuill, and temporary joyes of the hypocrite? because an hypocrite goes farre, especially in ioy, & yet lose his soule, & bee damned in the end, for hee may receiue the word with ioy, taste the heavenly gift, haue some apprehension of Christs excellencie, some sight of Gods fauour, some worthy, (though but generall gift of the Holy Ghost, and an hope of everlasting life, as appears by the text of Scripture in the margent) all which concurre together to lift him vp with false ioy, & yet lose all and his soule too.

Ans. I consider the examination of this grace three wayes:

1. In the causes thereof, it ariseth from the apprehension of celestiall and heavenly things. It is kindled vpon the sence of Gods fauour, and is a blessed handmaid of faith, and therefore the Apostle

2 Pet. 1.3.

Psal. 46.

Peter annexeth it to beleeuing:
*Lord lift thou vp the light of thy
 countenance vpon mee: thou hast gi-
 uen me more ioy of heart, &c.*

Isa. 10.20.

2. That our names are written
 in the Booke of Life, a greater
 cause of reioycing by the testi-
 monie of our Sauer Christ him-
 selfe, then to worke miracles, and
 cast out deuils: and greater cause
 of ioy then wisdom, strength,
 riches, &c. to know God, that he is
 mercifull, in the assurance of Gods
 election, and blessed resurrection
 and eternall life, that our soules
 shall liue immortally happie.

Isa. 12.3.

3. It is exhibited and given by
 the holy Spirit of God, and ordi-
 narily the soule as it were rety-
 ring it selfe into the sweete pre-
 sence of God, to haue some spiri-
 tuall Soliloquie or priuate confe-
 rence with him, but especially &
 principally in meditation & pri-
 uate prayer, are these sweet ioyes
 felt, though not onely, but the
 soule doth draw the wine of ioy
 out of all the wels of saluation, but
 euery Christian soule, who vsu-
 ally

leading to Ioy. 223

ally trades with God, can exper-
imentally iustifie this truth, that
it is felt most frequently and live-
ly in meditation & priuat prayer. If 32.3.

4. The Spirit neuer speaks
cōfort to the soule, but from the
written word and promises of
God; and therefore the Apostle
saith to the *Ephesians*, *After they*
beleued, they were sealed With the
holy Spirit of promise. If it witnes,
scale, and comforts not from the
sacred promises, it is a delusion of
Sathan, and not true ioy.

Eph. 1.13.

5. It vsually followes humilia-
tion and godly sorrow for sinne,
which is that true & right branch
that beares it, our blessed Saviour
was sent to comfort those that
mourne in Zion, to giue them beantie
for ashes, the oyle of ioy for mow-
ning, the garment of gladnes for the
spirit of heauines, &c. *Verily I say*
unto you, ye shall weep and lament,
and the world shall reioyce, but your
sorrow shall be turned into ioy. Woe
be to that ioy that hath not hu-
miliation antecedent it, it is hy-
pocriticall and vnfound.

If. 61. 2. 3.

Iob. 16. 20

27.

L 4

2. This

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2. This true ioy is knowne by the degree, for it carrieth a man into an extasie, for as the object thereof excels all terrene & earthly things, as the object of true ioy, being God himselfe, Christ Iesus, the assurance of the graces of the Spirit, the word, sacrifice, and spirituall growth in grace, &c. so doth the Christians ioy in them, exceed all other ioyes. *Thy Law is better to me then thousands of silver and gold. Againe, If I present not Ierusalem to my chiefe ioy. The hypocrites ioy neuer exceeds the ioy in the world, the profits and pleasures of this world doe more affect their hearts then the ioy of these supernaturall, super-excellent & heavenly things. The truly wise marchant sells all for the blessed Pearle of the Gospel and goeth away reioycing also. And if this be so, how few found beleeuers doth this world afford, that for the measure & degree of their ioy, can free themselves from being hypocrites, and who (if this be a truth) shalbe saued.*

Ps. 119. 7.

Ps. 137. 6.

Mat. 13. 46.

3. It may bee discerned and knowne by the blessed effects thereof.

This ioy stands by a man when all other ioyes fade, relinquish & forsake him, euen in aduersity as well as prosperity, and this the Proph. *Habakkuck* lively expresseth: For the figge tree shall not flourish, neither shall fruit be on the vines the labour of the oliue shall faile, and the fields shall yeeld no meate: the sheepe shall be cut off from the fold, and there shall be no bullooke in the stables. What more miserable condition can befall the sonnes of men, yet behold this sweet ioy comforts them: But I will reioyce in the Lord, I will ioy in the God of my saluation. So that no condition of the true childe of God can bee so miserable in this world, but that the ioy of God will comfort and sustaine them. The same doth *Paul* testifie, we reioyce in tribulation, and of himselfe and the rest of the Apostles he saith, And though I be offered upon the iacrisce and seruice of your faith, I am glad

Hab. 3. 17.

*Rem. 5. 33.
Phil. 2. 17.*

and reioyce with you all.

2. This ioy marres & distastes all carnal ioyes whatsoeuer, it makes a man find little or no relish or taste in earthly delights, they will be to him as the white of an egge, wherein saith *Salomon*, *What saucour is there?* If men had receiued this true ioy once, we should soon see a change in their conuersation, there would not be such wide gaping and laughter in vaine, and foolish jestes, apparel, and a thousand things of this sort, as now there is.

Laure,

3. It will keep a man from masterlines and censoriousnes of others, as also to be compassionate and tender hearted, to sympathize in the wants and sorrows of others, especially such as are under spiritual afflictions.

4. And last effect of true ioy is as it springs from true humilitie and godly sorrow, so it ends in it, and destroyes not, but preserues what blessed grace, it keeps the soule in a preparednesse and appetesse to acknowledge his owne
vile.

vilenesse, & vnrworthinesse of so great a portion and mercy from God as this ioy is.

Thus haue I according to my vnderstanding and gift receiued from God, expresse my thoughts and meditations touching this sacred point, and the true tryall thereof, whereas the ioyes which are temporarie, or from the illusions or methods of Sathan, comfort no man in aduersity, finde sweetnes in carnal ioyes, are masterly and censorious, and make men proud and aduance themselves, and are in all things contrary vnto the holy true ioyes, which the Spirit of GOD doth exhibite and giue vnto those which seek true ioy in vnfeigned and godly sorrow.

1. Quest. But may some humbled beleuer say, I can finde little comfort or ioy, what aduice will you giue me, or what shall I doe to get this sweet grace of happy ioy into my heart?

Ans. 1. Take heede of such things

things as grieve the fountaine of true ioy which is the blessed spirit of God, as the Apostle sayth: And grieve not the holy spirit of God by which yee are sealed: upon the day of redemption: of which I will give you a taste.

1. Beware thou neglect not the renewing of thy holy faith daily, nor the duties of mortification, as examination of thy slips and faylings, which will bring thee to vnfeigned confession and acknowledgement of thy sin to God, that prouokes the soule to godly sorrow, and so to prayer, & opens a doore to consolation, for the heart gathers soyle every day, and if it be not washed and kept cleane by these mundifying waters, the vncleanesse of the soule will grieve the blessed guest the spirit, and so keepe out these blessed ioyes.

2. Beware of a barren and vnfruitfull heart, for vnprofitableness is the cause of much disrest to the soule.

3. Beware of neglecting the
means

meanes, by which the spirit exhibites this true consolation, which are both publike and private, a Christian must not looke for miracles, but if he would haue it, he must diligently attend the meanes, which are the ministrie of the word; Sacraments, and prayer, and for the private, especially neglect not private prayer from whence the spirit of God doth most frequently administer this ioy.

4. Take heede thou bee not overborne and ouer-ruled by euill affections, as, passion, enuie, pride, immoderate cares, and the loue of the world, all which and many more doe exceedingly quench and dead the consolations of the spirit of God.

5. Lastly beware of the loue of any one sinne, though neuer so secret, for it betraies the euidence of thine vprightnesse, and how canst thou expect any other then blasted ioy and comfort when thou hast lost or forfeited the euidence of thy assurance.

2. Be exceedingly carefull to do such duties as bring true comfort : as

1. Be diligent to know the difference betwixt counterfeit graces and true saving graces; for the Deuill & mans corruption hath framed a counterfeit & shadow of euery vertue; so that if thou be ignorant of the methodes & de-
reites, & bee not able to get good euidences and signes of the truth and soundnesse of them, the heart will be distracted with feares and doubts, and be a meanes of vnest and vnquietnesse, and so deprive thee of this ioy, *to bee Gods seruant*, which otherwise thou mightest inioy be sure.

¶ 55. 19.

2. Voluntarily seeke godly sorrow, and try it according to the former rules. be importunate with God by prayer, and the vse of all the rest of Gods ordinances, and neuer giue ouer drinking euery day a draught of humiliation vntill thou feele in thy selfe some good degree of softnesse of heart, that it may o-
bleed

leading to Ioy. 211

bleed inwardly in the sense and feeling, especially of thy beloved sins committed, not onely against a God of infinite Maiestie, power, &c. but especially of infinite sweetnesse, goodnesse, mercie, graciousnesse, bounty and loue, who hath giuen thee so much, and forgiven thee so great a debt, and against CHRIST, pierced him through with so infinite sorrowes for these blessed ioyes are promised to, & most felt of those that mourne most for their finnes,

3. If yet thou findest not comfort & these spirituall ioyes, adde fasting to put wing, and seruency to thy prayers, performe with through humiliation of thy soule & seeke in all the records of God, if euer any Church in generall, or any particular and priuate man euer went away without some speciall sweet answer from God in his greatest disrest & vnquietnesse, & thinke thy case shall not be singular, but the Lord will be the same to thee, that hee hath beene to other of his seruants in
for

Psalm. 116.

23.5.6.

Isay 61.3.

Manb. 3. 21

former times.

4. If yet thou findest not answer to thy desires vnfolded thy griefe to some mercifull experienced Christian who may administer true consolation, and especially some faithfull experienced man of God, who though (as *Elhu* speakes) bee bee but one of a thousand to declare vnto man his righteousnesse, yet he will haue mercy upon him, and will say, deliuer him that he goe not downe into the pit: for I haue receiued a reconciliation. Then shall his flesh be as fresh as a childes, and shall returne as in the dayes of his youth. He shall pray vnto God, and he will be fauourable to him, & he shall see his face with ioy, &c. Thus did the Spouse find her welbeloued, she went and inquired of the watchmen, and vnto shee was a little past shee found him whom her soule loued: Many a poore soule is kept in heauinesse a long tyme by Sathans policie, labouring with them to keepe secret his subtilties & their own wants, which by [whole some counsell might

Job. 33. 23.
26.

Cant. 3.

leading to Ioy. 233

might easily and speedily be re-
lieued and comforted.

5. If yet thou gettest not com-
fort, trauaile with thine owne
heart to delight in the Lord, and
then the promise is, *hee will giue
thee thine hearts desire*; thou shalt
never get these sweet refreshings
and spirituall ioyes, except thou
loue to be Gods seruant, deligh-
ting in him and all his holy ordi-
nances, obserue how liuely and
plainly the Lord expresseth this.

Also the strangers that cleane vnto
the Lord to serue him, and to loue the
name of the Lord, and to be his ser-
uants, every one that keepeth my sa-
bath, and pollutech it not, and im-
braceth my Couenant. Them will I
bring also to mine holy mountaine, &
make them ioyfull in my house of
prayer.

Isay 56.6.7.

Quest. Sometimes I feeble spiri-
tuall ioyes, but soone loose the
sence of them againe, what may
I doe to preserue both the grace
& the sence thereof in my soule
that it may be habituall in me?

Ans. Trade seriously and oft
in

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in all the holy duties of mortification, to which the promises are frequently made. I instance in three particulars.

1. Confession of sinnes vpon which God hath pledged his fidelity to forgive and to cleanse us from all vnrightheousnesse, confession if true hath assurance of remission of sinnes & iustification, out of which springs true and solide ioy.

2. Godly sorrow which as you haue scene already, ends in ioy.

3. Prayer, as our Saviour aduise: *Aske and yee shall receive that your ioy may be full*: these sweeten the soule, & are the ordinarie conduites of cōsolation, the heart gathering soyle and corruption daily, must of necessitie be cleansed by these, or else the spirit will be grieved, & neyther take away the vnquietnesse, or administer those sweete refreshings, which otherwise it might in ioy.

4. Beware of much carnal ioy, or external reioycing, for the im-

Psal. 136.

5, 6.

Mat. 5. 8

Iohn 16. 23.

moderate delighting in outward things, is like *Opium* to the bodie which stupifies the braine, and makes it senselesse, so doe these earthly ioyes stupifie the soule & make it insensible of the consolations of the spirit of God, bringing therevpon hardnesse of heart in the things of God, and most people hereby are gulled by Satthans stratagemes hindring themselves from this blessed comfort, & neuer discern the cause thereof, when they giue to these earthly ioyes eyther prioritie or superioritie.

5. Be plentifull in well doing, labour that the heart may be like the Tree of life which broughe forth fruite, not only some kind, but all manner of fruite, and at all times, euery Moneth, take vp all oportunitie to doe good, for a man can neuer haue assurance of the sinceritie & truth of his obedience, vnlesse it be vniuersall to all Gods commaundements: 23

David saith 'then shall I not bee confounded, when I haue respect to all thy

Psalm. 119.

thy commandements. This the Lord
wisheth in his people when they
gaue Moses those faire speeches,

Deut. 5. 29.
and 6. 2

All that thou commaundest vs from
the Lord we will doe. The Lord an-
swers; Oh that there were such a
heart in this people, that they might
feare me and keepe all my comma-
dements alwayes that it might goe
well with them, and with their
children for ever. Doe any thinke
it shall goe well with them, or
that they can possibly preserve
the ioyes of God in the heart,
that are eyther partiall in their
obedience, or that performe it,
but by fits and starts, there must
therefore care be vsed to preserve
vprightnesse for such shall haue
an harvest of ioy, but if a man
nourish but the loue of one sinne,
its impossible to retaine the
Prou. 29. 6. ioyes of God. In the transgression
of an euill man is a snare. but the
righteous doth sing & reioyce, espe-
cially be carefull to preserve vni-
tie and peace, and procure it in
Prou. 12. 20 others, for to the counsellors of peace
shall be ioy.

4. Get an humble and meeke spirit, for as passion doth disreist and vnquiet the heart, so doth pride wonderfully quench and hinder the refreshings of God.

The meeke also shall increase their Ioy in the Lord, and the poore among men shall reioyce in the holy one of Israel. *Isay 29. 19*

5. Haue an eye as to the Law, which is the rule of life, so to the promises, which are the legacies of thy father wherein is bequeathed that to thee which wil continually refocilate & refresh thy soule, hang vpon these as the breasts of thy consolation, as the Prophet sayth: *That yee may sucke and be satisfied with the breasts of her consolation, that yee may milke out & be delighted with the abundance of her glory.* And in this, two things are to be heeded.

Isay 66. 1.

1. A faithfull remembrance of the promises, for that which is not remēbred is as if not known, the memory therefore must bee carefull to keepe in this office, and open the records and rowles

of

of God to the soule, to put it in minde of the priuiledges to be reioyced in, or else looke to finde little or none of these ioyes.

2. Blessed wisdom to apply the seuerall promises, whether generall or speciall to thine owne particular condition and necessitie: else they are like abundance of meate in a Cookes shoppe to a hungry stomacke not eaten, so are the promises not digested and applied by faith, though remembered, as fumes of meate to a hungry belly, or spirits of wine to a thirsty man not eaten, not drunk but poore refreshing or comfort.

6. Keepe God in sight and in thine eye still, loose not his presence, but walke before him in all vprightnesse & sinceritie: For, *At his right hand is fulnesse of ioy, and pleasures for euermore.*

7. Neglect not any one of Gods ordinances publike or priuate, & adde often priuate fasting to thy priuate prayers, which will bring comfort, search all the Scriptures, if euer God refused to giue an

swer to the prayers of any of his people when the wings of fasting were giuen to cause them soare vp to heauen, and its iust with God to blast the vse of the publike, as ministry of the word Sacraments & prayer, when eyther family duties are neglected, or the more inward and priuate betwixt God and thine owne heart are eyther neglected or slighted. Againe if there be performance of the priuate, and the publike despised or neglected, yea, if but any one of eyther publike or priuate be not conscionably performed, its no wonder though the spirit of God answer not the soule, with his sweete refreshings.

8. If thou feele the absence or the least decay of these spirituall comforts, complaine betimes, for delays in this cause are dangerous, examine the cause why thy beloued hides himselfe, be sure to remoue the cause, call and seeke after him with all importunitie, and neuer giue ouer vntill thou
halt

*Cant. 3. 4.**Cant. 5. 6.**Mal. 1.**Eccles. 4. 17.*

hast recovered againe the sweete
sence of his presence as did the
Church: to catch hold of him,
and not to leaue him: *untill he
have brought thee into thy Mothers
house, &c.*

9. Beware of the carelesse and
perfunctorie vse of any of the
ordinances of God, for to offer
the halt, blinde, and lame in sa-
crifice, is abomination to the Lord,
be sedulous, watchful and dili-
gent to doe all duties of pietie to
GOD with preparation, yea
that the very feet of thy soule be
elevated and lifted, that thy affe-
ctions being raised, thou mayst
offer not a dead, but a liuing sa-
crifice, alwaies acceptable to his
sacred Excellencie in I E S U S
C H R I S T.

10 Lastly, take no care for the
world, nor the things of the
world, for where the loue of the
world is, the loue of the Father
cannot dwell; can a louing and
kinde wife carry that respectiue
loue to her husband, if she see him
embrace the bosome of a strange

woman, and take her into his house to bed and board, is it possible that the Spirit of Christ who hath taken possession of thy heart, should shew that sweetness in thy soule, as formerly if hee see thee take into his house, thy heart, that filthy strumpet the world, it is not possible, and therefore take heede of receiuing the loue of the world into thy heart, if thou purposest to perpetuate this ioy.

Quest. But are these ioyes sensible to euery belecuer alwayes?

Ans. No: for first some are in the nonage and bud of their conversion in whom these ioyes are not felt for these causes.

1. Because of their ignorance of the doctrine, eyther of true godly sorrow, or the true iayes of the holy Ghost: They may say with the Church, being asked if they had receiued the holy Ghost since they beleueed, they answered, *They had not so much as heard that there was an holy Ghost:* how then can they haue the blef.

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fed sence of that which they are ignorant of.

2. Some know that there are such ioyes, but obserue not how the spirit doth exhibite and giue them in the due vse of the ordinances of God, and therefore depriue themselves of the comfort, by want of obseruation, and by a meere neglect.

3. Some haue this ioy, obserue, and are affected with it for the time, but loose the comfort of it from two causes.

1. They soone forget, the consolation and the ground thereof as the Apostle sayth, *Yee haue forgotten the consolation which speaketh to you as to sonnes,*

2. Because they are not well grounded in the assured truth & soundnesse of their ioy they suspect it, and that breakes off their ioy, and dasheth and eclipseth all their solace and gladnesse.

4. Some feele exceeding flashes and passions of ioy & gladnesse, but because they are incumbered with passions of anger and

violet perturbations arising from their disordered constitution & natural turbulent affections, this Ioy is hindered from being constant and habitually, as otherwise it would be.

5. In some this Ioy is solide & habitually, which constantly arises from the assurance of their reconciliation and peace with God though they oft seele not any great passions or ravishings of the heart: yet both these may be the true Ioyes of the holy Ghost, yet the latter I wissh & desire from my soule good Reader may be both thine, & mine owne portion; and that for ever. Thus have I lead thee the way by the seeming waters of *Marah* vnto the true sweet fountaines of *Eli* where I leave thee to Ioyce and I satiate thy soule. But let the world know that they haue no part in this spiritual Ioy as *Salomon* saith, *The stranger shall not meddle with this Ioy*, hands off, it is not for you, it is the particular & speciall privilege of the household of faith,

and there is great reason because they haue no cause of true ioy, no nor of any ioy at all in them; For what cause of ioy hath any man who is dead in trespasses and sins, as all vnregenerate men are, till the second *Adam* who is made a quickning spirit to all the elect reuiue them by his spirit & grace. What cause of ioy can hee haue that is a condemned man, as our Sauour sayth. *Hee that beleueu* ~~not is condemned already~~, that is in Gods decree, in the sentence of Gods iust and righteous law, in his owne conscience which hath and doth arraigne & condemne him, if it bee not a sleepe? What ioy can a man haue in all his mirth when our blessed Sauour calleth him from it, & pronounceth a curse ypon him? *Woe be to you that now laugh, for yee shall bowle and weepe.* Lastly he can no more reioyce in any of the creatures, then a theefe in a true mans purse, neyther can that bee true joy in the creature, which ariseth from the creature, resteth in the
creature

creature, and eleuateth or raiseth the heart no higher then the creature, but such is the ioy of the hypocrite & euery ignorant ciuill and wicked man, and therefore hee hath neyther true ioy or cause thereof. Miserable then and wofull is the condition of all the iouall Lads of this world, whose Comedy begins, and continues here with seeming mirth & shall end Tragically in inutterable sorrow, heauineffe and vexation and that for euer, Whereas the Tragical beginning of the righteous, though it begin in true sorrow, yet it is soone recompenced with that true ioy which euen for the present is filled with celestially and heauenly solace, and delight and perpetuated vnto all eternitie, which I pray God to increase in thy heart by the spirit of comfort for the

Sonne of his
loues sake.

Amen.

FINIS.

treasures and elevated or raised
the heart no higher than the
treasures, but such is the joy of
the hypocrite & every ignorant
man and wicked man and there-
fore he has no true joy or
peace thereof. Miserable then and
wretched is the condition of all the
world, all of this world, whose
soul is beguiled and deceived
and with learning might & shall
and tragically in ignorance
know beautiful and virtuous
and therefore true. Wherefore the
tragicall beginning of this
world, that it began in sin
and sorrow, yet it is hope that
shall bring it out of sorrow
and into joy, and shall
bring it out of darkness
and into light, and shall
bring it out of death
and into life, and shall
bring it out of all
trouble and into peace.

And thus like

to the

of the

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ERRATA

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 p. 37. l. 11. for Shabeans read Chaldeans.
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 l. 2 for which come read with Caine, p. 37
 l. 16. for Amron read Amnon. p. 40. l. 1. for
 though read through. p. 41. l. 22 for rise
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